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THE THEOSOPHICAL SOCIETY

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The THEOSOPHICAL QUARTERLY *is the official organ of the original Theosophical Society founded in New York by H. P. Blavatsky, W. Q. Judge and others, in 1875.*

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EDITORS, THE THEOSOPHICAL QUARTERLY.

NOTES AND COMMENTS

OCTOBER, 1933

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Geological Cycles

THE second fundamental proposition of *The Secret Doctrine* affirms "the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature" (ed. 1888, I, 17). Pure time or absolute duration is not comprehended by the human mind. We are conscious of time only in so far as we are aware of its rhythms, of the days and months and years by which absolute duration is, as it were, differentiated into a vast complex of cycles within cycles. In one sense, the prime objective of natural science is the measurement of the periodicities which may be noted in all phenomena, astronomical and atomic, electro-magnetic and biological, mechanical and organic. If such periodicities were not recurrent, all calculation of the future would be impossible, nor would any record of past events have the least significance.

The Secret Doctrine refers to many cycles, such as the *kalpas* and *yugas* of Indian chronology, which Western science has generally disregarded. For example, Madame Blavatsky asserted that the transformations of the earth's surface have proceeded in orderly sequence; that the submersion or emergence of continents or great islands is never the effect of some "accidental" explosion of terrestrial forces, but is associated with meteorological and magnetic changes that occur as rhythmically as the tides. She further suggested that these great geological cycles are intimately connected with the history of the human races, and that human action, good and evil, can measurably retard or accelerate many rhythms of Nature.

Science is far from believing that man is "the thaumaturge of the Earth"; but it is interesting to note that geologists are beginning to recognize a certain cyclic regularity in the formation and destruction of continental areas. We quote from a report of the sixteenth international Geological Congress recently held in Washington, D. C. (*New York Times*, July 25, 1933).

The movements of the continents are due to a rhythmic advance and retreat of sea level, each advance and each retreat lasting tens of millions of years, the Congress was told by Dr. A. W. Grabau of Peiping, China. Dr. Grabau presented what he called a pulsation theory "as a working hypothesis".

"The conviction is growing among stratigraphers", Dr. Grabau stated, "that the great oceanic transgressions and retreats, which involve not one section but all continents, are primarily due to rise and fall of the sea level, the continent movements being secondary and contributory factors. . . . As our study progresses the fact becomes more and more evident that transgressions and regressions are primarily 'hologeodic'; that is, universal so far as the earth is concerned, and that, moreover, they proceed in a rhythmic manner, regression following transgression, and being in turn followed by renewed transgression. . . . It is this rhythmic pulsation that can be shown to have taken place."

Dr. Grabau showed charts of studies made by him of the Palæozoic era, which began about 550,000,000 years ago, showing that its first seven periods . . . left evidence in rocks of rhythmic advances and retreats.

Cycles and Æons

Western science has no conception of any relationship between cycles and the evolution of states of consciousness. From the theosophical point of view, however, the true significance for man of the rhythms of Nature is made manifest through the transformations of his mind and heart, for each rhythm has been said to originate as an aspect of divine consciousness which is reflected more or less confusedly on our plane as a corresponding phase of human consciousness. Every force in Nature and man "has a living *Conscious Entity* at its head, of which entity it is an emanation" (*The Secret Doctrine*, I, 293). The word, æon, generally used to denote a period of time, also signified, in Gnostic terminology, a ray of the Logos or Spiritual Sun, a member of the Divine Hierarchy who emanated from their essence the Universe in space and time. The Gnostic *æons* are the final causes of all cycles, as well as the divine powers which become successively active in the human soul through the operation of cyclic law.

According to a tradition preserved in theosophical literature, the occultist whose mind is united with the Logos, knows the order of the *æons*, and can, therefore, predict the emergence of new phases in human consciousness as exactly as an astronomer can tell the minute of to-morrow's sunrise. This prophetic power is illustrated concretely in *The Secret Doctrine*, where we can find more than one definite prediction which has come true.

A Prophecy Fulfilled

One of the most notable of these prophecies is to be found in Vol. I, pp. 610-612.

Science is, undeniably, ultra-materialistic in our days; but it finds, in one sense, its justification. Nature behaving *in actu* ever esoterically, and being, as the Kabalists say, *in abscondito*, can only be judged by the profane through her appearance, and that appearance is always deceitful on the physical plane. On the other hand, the Naturalists refuse to blend Physics with Metaphysics, the Body with its informing Soul and

Spirit. . . . All their wonderful discoveries will go for nothing and remain for ever *headless* bodies, unless they lift the veil of Matter and strain their eyes to see *beyond*. Now that they have studied Nature in the length, breadth and thickness of her physical frame, it is time to remove the skeleton to the second plane, and search within the unknown depths for the living and real entity, for its *sub*-stance—the noumenon of evanescent Matter. . . . One by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kali Yuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic Science will receive a death-blow.

In 1895 Roentgen discovered the X-Ray and Ramsay extracted helium gas from uranium ore. In 1896 Becquerel proved that uranium has radio-active properties. These discoveries led directly to the isolation of radium in 1899 by the Curies. The study of radio-activity at once forced scientists to alter radically their conceptions of matter and energy. To-day the particular form of materialism which flourished in the Nineteenth Century, is merely a historical curiosity, like Ptolemaic astronomy or old-fashioned phlebotomy.

The Revolution in Physics

The magnitude of the revolution in physics was made clear by Dr. Arthur H. Compton in an interview given on the occasion of the summer meeting of the American Association for the Advancement of Science in Chicago (*New York Times*, June 19, 1933).

Professor Compton was asked for an authoritative résumé of the various "models" of the atom and a word on the up-to-date model. At the time of the last World's Fair in Chicago, Dr. Compton replied, the atom consisted of a hard, indivisible, indestructible unit of matter, the ultimate unit of each chemical unit. Each of the ninety-two chemical elements had its own individual atom, different from the atoms of the other elements. . . . Then toward the end of the century, came the discovery of radio-activity, which indicated that the atom was made up of smaller parts, units of electricity. J. J. Thomson, in 1900, conceived the atom to consist of a negative electron, vibrating in a sort of jelly-like positive mass of electricity. Next came Lord Rutherford's experiments on the scattering of the positively charged alpha-particles (helium nuclei, composed of two electrons and four protons) by atoms, which showed for the first time that the atom had an impenetrable positive nucleus, about which there was an atmosphere of negative electrons. It was Lord Rutherford who originated the idea of the so-called "planetary atom", in which electrons revolved about a nucleus as the planets revolve about the sun. In 1913 Niels Bohr, of the University of Copenhagen, developed Rutherford's planetary electron theory with the help of the Quantum Theory, originally announced by Professor Max Planck of the University of Berlin and later developed further by Einstein. . . . The Quantum Theory has been referred to as the "atomic theory of energy". It shows that all energy, such as radiation, comes in distinct, discrete units. Units of energy, corresponding to units of matter, such as electrons or protons, are known as photons. . . . H. G. J. Moseley of the University of Cambridge was the first to show that the atomic number in the periodic table of the elements, had a definite relation to the electric charge in the nucleus of the atom. . . .

"Within the last few years", he added, "we have come to see that the picture presented

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by the Bohr atom is not quite the exact picture, and it has, therefore, been refined to include the so-called 'wave-atom' as distinguished from the 'particle-atom'. It was shown definitely, first by Einstein and later by myself, that waves of light radiated by these atoms partook of the nature of particles. Then de Broglie of Paris suggested the corollary to this phenomenon, namely, that electrons and atoms which were of the nature of particles should also have the nature of waves. This was proved to be so by Davisson and Gerner of the Bell Telephone Laboratories. Thus was established the duality of all matter, partaking at the same time of both the nature of particles and the nature of waves.

"This discovery, to my mind, was the most important revolution in physics since the days of Newton, for it brought about the breakdown of the law of causality in the physical universe. . . . The discovery of the wave characteristics of the atom showed that the atom may be interpreted in a different manner, and so Heisenberg and Schroedinger developed the latest model of the 'wave-atom'. According to this picture the atmosphere of the negative electricity around the nucleus becomes much more diffuse than in the Bohr atom. Instead of the electron being found in a fixed orbit, it can be found at any place within that atmosphere, but with a greater probability that it will be found more likely in one place than in another. This 'place of greater probability' is the orbits determined by Bohr. The wave-atom has no definite boundary. It is like the atmosphere of the earth. It extends indefinitely but with less density. Nevertheless, the number of electrons in each element remains the same as before. The diffusion refers only to the position of the electron but not to its charge. . . . It makes you think that the atom is a wave, not of matter, but of probability. The electron is still a particle. Its wave nature, that which is diffused, is the probability as to where these particles are going to be. This, in my opinion, settles the age-long controversy as to the nature of light, whether it is a particle or a wave. When light does something, such as affecting chemical changes on a photographic plate, it is a particle. But its propagation is due to its wave character. . . ."

A large rent has, indeed, been made in the Veil of Nature, and science has been forced to take account of a new order of phenomena, the very existence of which was scarcely suspected before the discovery of radio-activity. But one should carefully distinguish between the facts, which laboratory investigation has revealed, and the interpretations which scientists have imposed upon those facts. It would be rash to assume that any of the models of the atom, which Dr. Compton describes, resembles the reality, or even that any of the entities which are supposed to constitute the atom, necessarily exists outside the scientific imagination. So far as we know, electrons, protons, deutons, and neutrons are only concepts, and nothing more.

The physicists themselves are aware of the difficulty of forming a coherent and unified image of the events occurring within the atom. How is one to define, in ordinary language, a particle having a "wave-nature" which is the probability as to where the particle is going to be? At the scientific Congress, to which reference has been made, Dr. Niels Bohr was present as a famous foreign guest, and unequivocally affirmed his belief that science will always have contradictory ideas about the atom, because "contradictory duality lies at the very heart of things". He proposed a "theory of complementarity" as the logical supplement of relativity, quantum mechanics, and the Heisenberg principle of uncertainty.

Complementarity

Professor Bohr has come to discover an inherent essential duality in the nature of things as they relate to man's ability to know them. The paradox of this duality lies in the fact that the Jekyll-Hyde nature of all things is essentially contradictory, with both aspects being true at different times, but with only one aspect being true at any one given time. In other words, the very process of knowing one aspect of nature makes it impossible to know the other aspect. We can know only one side of nature at any one time. There is a definite discontinuity in all things partaking of existence and knowledge, so that when one thing is true this very truth perforce makes another thing non-existent as far as any possible knowledge on our part is concerned. This contradictory duality is inescapable because it lies at the very heart of things. It is wrong, according to this theory, to say that there is either free-will or determinism, causality or chance. Both are essential parts of one and the same reality.

Dr. Bohr told the story of how he and Einstein had recently joined forces to find a way around the troublesome principle of uncertainty, according to which it is possible to determine either the position or the velocity of an electron but absolutely impossible to determine both the position and the velocity at the same time. . . . [Finally they were convinced] that the uncertainty principle is not the result of a lack in our knowledge but is an inherent part of the very mechanism of knowledge. . . .

"We have been forced to recognize", Professor Bohr said, "that we must modify not only all our concepts of classical physics but even the ideas we use in every day life—such as our ideas of space and time. Indeed, the features which are characteristic of atomic phenomena are of such a nature that they cannot be analyzed in ordinary mechanical and electro-dynamic concepts, and we have to renounce a description of phenomena based on the concept of cause and effect. However, since all measurements must ultimately be interpreted on the basis of classical ideas, we cannot desert or modify these ideas but are compelled to apply them also in our description of atomic phenomena.

"We are thus led to the description of the universe which is 'complementary', that is, in quantum mechanics the application of any classical concept will invariably exclude the simultaneous use of other classical concepts. Logically speaking, it is this peculiar 'complementarity' which leaves room for the atomic phenomena and the principle of uncertainty" (*New York Times*, June 23, 1933).

A student of Theosophy is not unduly impressed by the claim that the theory of complementarity is an astonishing novelty. The name is original, but it is only the most recent of a long series of efforts to solve the riddle of the Universe on a dualistic basis. No one who meditates on the elementary data of existence can avoid the conclusion that everywhere in Nature there are "pairs of opposites",—spirit and matter, subject and object, universality and individuality, good and evil, positive and negative, light and darkness, stability and motion, and so on. Wherever there is manifestation, there is an appearance of duality or of complementarity, if one prefer the term. The supreme purpose of the seeker of truth is, in one sense, to ascertain for himself whether duality is inherent in the eternal essence of things, or whether Nature only seems to be contradictory because our minds in their present state of evolution are incapable of reflecting its unity, and can represent it only as a complex with many contrasted aspects.

Dr. Bohr, if we understand him correctly, believes in the intrinsic duality of Nature itself. At least he seems to be convinced that even if there be a higher unity in which all contradictions are resolved, there will never exist a mind

capable of apprehending it. Certainly he does not conceive the possibility of a state of consciousness in which the opposed qualifications of existence are seen, as from the apex of a triangle, to be the truly complementary aspects of an indivisible unity.

Theosophy, on the other hand, distinctly affirms the possibility of such a state, and of its attainment here and now. Its literature assembles the evidence of those who have testified from their own experience that vision of the One is attainable. Theosophy does not deny that the human mind cannot really understand what true unity means; but its doctrine of evolution includes mind as well as matter, and, further, recognizes a faculty of perception which transcends all mental processes. How can the mind realize the essential oneness of all things before this oneness has been experienced personally by means of the synthesizing faculty of a higher consciousness?

Atomic Physics and the Astral World

It should be obvious that the mind can only have adequate ideas concerning what has been experienced. This simple psychological fact explains the confused and contradictory theories and "models" which have succeeded one another during recent years, as science has made one effort after another to make more intelligible the data of atomic physics. The contemporary physicist seems actually to have touched the fringe of a world, which in its relation to our ordinary sphere of experience is, perhaps, best defined as "astral" or "etheric" or "alchemical". However, he does not perceive astral phenomena as they occur in an astral world. He becomes aware of them only as they are projected or reflected in the physical world to which his body, with its brain and five senses, are conformed. Their place of origin is hidden from him, as if this were located in another dimension. They come from a realm outside his zone of immediate contacts, and their laws are not identical with the laws of the gross material plane which he is accustomed to regard as the only real plane in the Universe.

However, as Madame Blavatsky insisted, science must blend physics with metaphysics, or it will sooner or later terminate in a labyrinth of inconsistencies, from which no escape will be possible. The real atom must be sought where it belongs, in a world that is metaphysical, in the sense that it is above or within the world of ordinary physical sense-experience. This does not imply that atomic phenomena emanate directly from some ineffably divine and exalted order of being. According to the traditional theosophical teaching, substance becomes manifest in a graduated scale of "emanations" or "hypostases", descending from a condition of ultimate subtilty, through a succession of progressive "condensations", into a condition of ultimate grossness and differentiation which is illustrated on this planet by so-called physical matter. The atom of physical research seems, indeed, to be "Matter on quite another plane of perception and being, and it can neither be analyzed by scientific apparatus, nor appreciated or even conceived by the scientific imagination unless the possessors thereof study the Occult Sciences." Certainly it is neither

"physical" nor "spiritual", as those terms are usually defined. We wonder what would happen if some heroic scientist were to conceive it as "astral" or "semi-astral". It is not unlikely that he might learn a great deal. In any case, he would be justified in adopting such a conception as a working hypothesis.

We are not in total ignorance of the astral world, if we accept the theosophical view that our psychic life is built by astral forces, and that the substance which clothes our thoughts and moods is drawn from an astral source. In brief, we may be said to have a certain *subjective* or "microcosmic" familiarity with astral states, and this should aid us to understand, in some degree, various statements which have been made about astral substance in its *objective* or "macrocosmic" condition.

In the first place, these statements suggest that subject and object, microcosm and macrocosm, are less sharply divided in the astral state than in the physical; that it is not always easy to discern where the perceiver ends and the object of perception begins. Thus the astral plane has often been represented as "critical", that is, as a "mid-world" between the spiritual and the physical. As subject and object are more or less blended there, so are the other pairs of opposites which are so evident in physical existence. For example, there is the duality of stability and motion. Astral substance is said to be plastic, fluidic, in perpetual movement; but it is also said to be the paradigm and matrix of form. It is as if the pairs of opposites, the contradictions of the physical world, developed by a process of bifurcation or branching out of an astral Nature, in which they appear to be fused together in a state which is neither pure unity nor pure duality, but which partakes of the qualifications of both.

These generalities may be tested in our normal psychic experience. Consider a dream, for instance. Can anyone say where the subjective factors of the dreamer's consciousness end, and the objective factors begin? He is vaguely aware of an environment in which all things seem to be in a critical or intermediate state. He is surrounded by forms perpetually emerging from and returning into formless zones of subconsciousness or superconsciousness. His mind is perpetually bifurcating, dividing itself, and yet he is in some way sensitive to the existence of a common source of all his varied mental states. He does not find it remarkable that he should be talking to some personage and that he should at the same time be the personage to whom he talks.

There are many analogies between these astral or psychic phenomena and the atomic phenomena which bewilder the physicist. The uncertainty principle is equally dominant in both, and there is the same lack of sharp demarcations, the same plasticity, the same convertibility of force into form and of form into force. If the scientist would condescend to use his imagination, not "scientifically" only, but poetically or creatively, he might recognize that there are definite psychological correspondences for most, if not all, of the contradictions of his quantum mechanics. The closest counterpart in objective Nature to his corpuscle that is also a wave, is an organism, a living creature, whose movements cannot be calculated though one can frequently guess aright the *probability* of their direction.

"The chief and most fatal mistake and fallacy made by Science, in the view of the Occultists, lies in the idea of the possibility of such a thing as inorganic, or *dead* matter, in nature" (*The Secret Doctrine*, I, 507). "The day is fast approaching when it will be confessed that the 'Forces' *we* know of are but the phenomenal manifestations of Realities we know nothing about—but which were known to the Ancients, and by them worshipped" (*ibid*, I, 509).

The astral may be called the immediate model or archetype of the physical, but the astral itself can only be understood through knowledge of its own paradigm, the spiritual or divine. Strange as the suggestion may sound, we believe that there is only one final way of salvation for the man of science. He cannot be excepted from the common destiny of the human race. He must learn the truths of Divine Nature, before he can expect to understand physical Nature.

According to the immemorial tradition of the Mysteries, the Divine in Cosmic Nature is only known, in so far as one discovers the divine powers latent in the nature of man. Therefore, the scientist is invited to supplement his study of objective Nature with the study of the mysteries of his own Self. He should give heed to the ancient tenet that man is the microcosm of the Macrocosm; that as he enters into his heritage, man becomes a faithful copy of the Universe.

"The Spirit of Nature", said the alchemist, Trithemius, "is a unity, creating and forming everything, and by acting through the instrumentality of man it may produce wonderful things. Such processes take place according to law. You will learn the law by which these things are accomplished, if you learn to know yourself. You will know it by the power of the spirit which is in yourself."

The Real World and Its Shadow

The scientists' meeting seems to have been notable for its "discoveries". Probably most people must have concluded at some time or other, that "we are such stuff as dreams are made of", and that the world in which we live is only a shadow-world, an illusion. Indeed, most Indian philosophers are so saturated with the sense of the unreal and *mayavic* character of physical life, that they talk of little else. However, it appears that this venerable fact has not only been discovered, but for the first time has been proved by Professor Henri Pieron of the Sorbonne, through the application of the laws of quantum mechanics to the data of psychology.

It is best to let Professor Pieron speak for himself, as his ideas are reported in the *New York Times*, June 26, 1933.

The latest findings on the mechanism of sensation give positive proof, Dr. Pieron stated, that between us and reality there stands an insurmountable barrier, beyond which our knowledge may never pass. What we see, hear, touch, smell, taste, feel, think, or know, are merely shadows of objects but not the objects themselves. While this conclusion dates back to Plato, the proposition is now established on a much less debatable foundation. Its first scientific proof was furnished in the theory of sensation of Helm-

holtz. The latest evidence utilizes the revolutionary findings of quantum mechanics, hitherto applicable to light, X-rays, radio waves, and the like, in the study of the inconceivably minute quantities of that radiant energy, which, somehow, in the mysterious chemical laboratory of our nervous system become transformed into thought-processes. . . .

The explanation for the existence of upper and lower limits of sensation, and our total insensitiveness to phenomena, such as magnetism, has been found by experiment, Dr. Pieron said, to be due to the fact that not only is each particular type of sensation dependent qualitatively on a special neurone, or "telephone line", but that there exist special neurones also for the various intensities of the same sensation. Thus the reason we can distinguish between a dim light and a bright light . . . is because there are special separate neurones leading to special separate centres in the brain. . . . The reason that we do not see ultra-violet light, or feel the heat of infra-red rays, is because of the absence in the sensory cortex of the brain of special neurones by which alone these could become part of our sensations. . . .

The assemblage of facts gives positive proof to the reflection of Helmholtz that the representations which we form of things can only be symbols, or natural signs of objects, which we learn to use in regulating our movements and actions. All our sensations rest upon the circulation of electric charges in cells which stimulate each other, but for all of that we build up out of them a representation of the external world—a representation which is nothing more than symbolic, and as far removed from reality as the word which designates a sensation is from that sensation itself.

We may link Professor Pieron's theory with Dr. Bohr's. It suggests one reason why the "brain-mind", which in the last analysis can only reflect and elaborate the data of sense-experience, is unable to represent astral nature other than as a bundle of paradoxes. Certainly, as regards the physical world, Dr. Pieron is as right as Plato was. It is not a real world at all, but only a subjective and incomplete representation of a real world.

However, one is not obliged to assume that it must be permanently impossible for man to perceive reality, or even that his present perceptions do not bring him into contact with some degree of reality, though the measure of truth which they convey may be very small. As the alchemists taught, spirit and matter, the perceiver and the perceived, are two aspects of one unfolding entity, and each quality of matter becomes manifest as there is a development of the sense or perceptive faculty which has that quality as its object. In other words, the evolution of the earth proceeds *pari passu* with the evolution of man. Thus Eugenius Philalethes could say that men do not yet know the true or complete form of the earth, because men have not yet realized the true or complete form of their consciousness. The real earth is, as it were, still *in abscondito*, in an astral state beyond the threshold of knowledge for all save those few who have brought into activity a perceptive power which is only latent in the vast majority of mankind.

Dr. Pieron says that "under certain circumstances the limit of sensitivity of some of our receptor mechanisms is of a molecular order", for it has been demonstrated that "our eye is capable of seeing an amount of light which seems to represent a single quantum of energy, defined as that amount which is capable of being absorbed by a single molecule of light-sensitive substance." It is

interesting to compare this affirmation with Madame Blavatsky's statement that the basic substance of the animal man is molecular, whereas the basic substance of the enduring human personality is atomic. When the enduring human personality is completely embodied, it is reasonable to suppose that its body will be the seat of sensory "receptor mechanisms" which will have sensitivity of an atomic order.

There is a passage from *The Secret Doctrine* which casts a flood of light upon all these questions, and which also, like the words quoted earlier, has a prophetic quality.

> The faculties, or what is perhaps the best available term, the characteristics of matter, must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion (molecular motion), taste and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment PERMEABILITY—this will correspond to the next sense of man—let us call it "NORMAL CLAIRVOYANCE"; thus when some bold thinkers have been thirsting for a fourth dimension to explain the passage of matter through matter, and the production of knots on an endless cord, what they were really in want of, was a *sixth characteristic of matter*. The three dimensions belong really but to one attribute or characteristic of matter—extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term "dimension" itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. . . . But these considerations do not militate in any way against the certainty that in the progress of time—as the faculties of humanity are multiplied—so will the characteristics of matter be multiplied also. . . . A *partial* familiarity with the characteristic of matter —Permeability—which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next Element added to our resources, in the next Round, Permeability will become so manifest a characteristic of matter, that the densest forms of this will seem to man's perceptions as obstructive to him as a thick fog, and no more (I, 251-252, 258).

The doctrine of Cycles is one of the most important in the whole theosophical system, though the least known and, of all, the one most infrequently referred to.

W. Q. JUDGE.

It is not only in heaven and earth, but above all in ourselves, that there are more things than all philosophies can contain.—MAETERLINCK.

FRAGMENTS

. . . And I saw a road before me, the highway of life, leading from here to Eternity. It stretched on and upward, always upward, and in the far distance, rising as it seemed among the clouds, were the towers and battlements of some fair castle, from which a light shone forth in dazzling splendour. I marked the turrets glittering in their own radiance, shading my eyes with my hands, straining to see more plainly; and such a homesickness came over me, such a rush of yearning, that it seemed as if my heart would leave my bosom, and as if I could gaze no longer, though I could not cease from gazing.

There were others working in the fields beside me. One said, making swift strokes with his scythe: "Strange how this mirage comes now and again above our valley, some curious effect of light and atmosphere." His companion half grumbled: "It comes too often for my taste, distracting dreamers from their work, turning good labourers to idlers; here is enough to fill our days without sky-gazing." Some, hearing, laughed: "Well, we do not envy the visionary who sets out to find that Castle of the Clouds. Hard toil will be his, and a lonely death among the mountain crags as the end of it": then they glanced my way and lowered their voices. The first speaker said again, never ceasing his labours: "A curious trick of light and atmosphere; our scientific friends have explained it. But deluded souls have undertaken the journey; not often—now one, then another. Usually we never hear of them again, they are lost as you say, though I have heard men declare they had reached their goal, and had returned to urge others to a similar effort, so worth while they found it. The world has strange men in it who cannot follow the beaten track, but are the victims of their fancy. We must have patience with them."

And I, still gazing, shading my eyes with my hands to see more plainly, if might be, said to myself: Must not a man always follow his heart? Who can resist a love that possesses him? Who would not die were the journey denied him? O Life, O Way, O Beauty Eternal! I leave these fields though they ripen to harvest, I leave these hills, these companions, these joys and these sorrows,—all I leave for the far-off glittering turrets, that shimmer and burn in the light of the morning. Whatever the toil, whatever the pain that await me, whatever success or failure reward me at evening, one thing I desire, one alone is my longing. I go, unprepared, unadorned, where thy Vision compels me.

CAVÉ.

THE LODGE AND THE PERSONAL SELF*

ONE central theme has run through all our discussions this season: the theosophic teaching of the existence of the great Lodge of Masters—the spiritual hierarchy that stretches without break from man to the Supreme—together with its corollary, that chêlaship is a present-day possibility and fact. The Masters are not inaccessible; they may be found by such as seek them through the Path of aspiration and service. To-night, in our closing meeting, we are to try to see more clearly certain ways in which the acceptance of this doctrine must differentiate our thought from the thought of the world, our acts and life from the life of the world. We are, for the moment, to turn away from the Lodge to a consideration of ourselves, for it is upon ourselves that we have to work. If we are to draw near to the Lodge, it is we who have to move. We have to rise to the levels where they are. Even when they descend to ours, it is for the purpose of aiding us to climb to theirs. Heaven is not to be degraded to earth, but earth lifted to heaven; and the Path for each man must begin from just where and what he is.

Where and what are we? We may have thought we knew, but we do not find it easy to frame an answer,—for one reason, because we are uncertain as to what terms to use: to what standards, or "axes of reference", the question can be referred. If we are not to take "here" for granted, we can only define it in reference to some "there"; and what "there" should we choose? The angels? or the beasts? or what?

We turn to our books for aid, recalling what *Esoteric Buddhism*, one of the earliest of them, has to say on the constitution of man. Of the seven principles listed, we are interested, particularly, in three, all designated by the word "soul": *Kama Rupa*, the "animal soul"; *Manas*, the "human soul", and *Buddhi*, the "spiritual soul". Here our humanity is placed between the animal and the spiritual; and we have only to look within ourselves to see the truth of the classification. We share in all that we regard as normal animal life. The instincts and desires of the animal, for food and drink and sleep, for shelter and comfort and security, for the perpetuation of itself and of its kind,—all these are ours, and constantly press upon us. On the other hand, often less definite and concrete, but it may be even more insistent, we are aware of a spiritual will, of an "ought", which we have to obey if we are not to be shamed, of an imperative that speaks through the voice of conscience, and which is in constant conflict with our animal desires. The simplest duty compels the surrender of ease; love, honour, loyalty outweigh life,—though it may not be without a struggle.

* From the notes of an address before the New York Branch of The Theosophical Society, at 64 Washington Mews, New York, May 28th, 1932.

The Path for each of us begins in this struggle. It is the "here" where we are, in the midst of the conflict between the two "souls", if we choose so to call them, that lie above and below us. And "what" we are is determined by the part we play in that conflict. Our personal self and character are constituted by what we make our habitual reaction to these opposing forces of the spirit and the flesh.

This theosophic doctrine, which we recognize so readily in our everyday experience, is being reflected back to us from modern science with a curious twist, but in a form which we may find it interesting and illuminating to consider. It had its rise in the work of Jung, the Swiss psychologist, and has been growing rapidly in popular favour. Jung called it the theory of the "persona". He and his school begin, as Theosophy does, by pointing out that man's life is lived in the midst of conflict, and that this is its primary characteristic, human life differing from life in any other form in that it is dominated by interior conflict. In lower forms, even among the "social" animals and insects, such as the wolves or the ants and bees, it is supposed that there is a clear line of instinct, of accepted and established habit, which is followed as a matter of course without interior question and opposition. But in the human kingdom this is not the case. Man always sees alternate possibilities. He cannot escape the necessity of choice, and the constant exercise of his will on one side or the other. He acts from the centre of contending forces, and by an adjustment somehow achieved between these forces. The nature of the adjustment which he effects becomes his nature; but before it can be made in act, it must be made in imagination, and the picture which each man thus makes of himself in his own mind, his adjustment of himself to the opposite forces on either side of him, Jung calls his "persona".

As we have seen, this doctrine of the psychologists comes close to the teaching of Theosophy. There is substantial agreement as to the facts, but very marked disagreement as to the origin and explanation of the facts—though perhaps it is only fair to say that the psychologists have been less responsible for these explanations than speculative anthropologists and sociologists. They ask us to go back to the much overworked hypothesis of the "primitive man", whom they would have us view as an intense individualist, only slowly and painfully adapting himself to family and social life. Just how he became an individual without participating in family life, is not made very clear (it seems to be the old question of whether the egg or the chick came first, but for the purpose of the argument we have apparently to assume that both the egg and the individual chicken somehow arose before family life became at all prevalent). The primitive man was faced, therefore, with a problem which even now has not lost its difficulties. How was he to get along with his sisters and brothers and aunts? And how were they to get along with him? It is in these questions that we are asked to see the beginning of the inner conflict which marks our life, and which made man not only an individualized but a social and an economic animal. Of course your family is not going to let you live with them unless you have a minimum of respect for their wishes and feelings; so if you want to enjoy the greater security and ease of association with your fellows, you have, at least in some particulars,

to subordinate your own inclinations to theirs, sacrificing some possible personal benefit for the common benefits in which you are to share. Your individual thought, desire and effort have to be directed to ends that are not confined to, but transcend, your individual self. You have to suppress many promptings of your personal ego; submit yourself to discipline; and accept, and even lay down for yourself, a good many prohibitions. However much you may wish to play horse, for example, with "the old man's" club, it is not safe for you to take it off into the bushes where it cannot be found when he needs it. To touch it is "taboo"; and you violate "taboos" at your peril. Such, a very popular school of modern thought would have us believe, is the origin of all the interior prohibitions and inhibitions which make up a large part of what we call our moral nature, and which speak with the voice of conscience. They are the surviving "taboos" of a primitive savagery.

We have often had occasion to express our opinion of the fashionable theories of primitive man and primitive savagery. For the most part they are based on sheer assumption; but the student of Theosophy might grant all that they allege as fact, and still disagree, diametrically, with the inferences and conclusions drawn from them in so-called scientific thought. For once Theosophy has shown us the dual current of evolution—the descent from above matching the ascent from below—we can never thereafter blind our eyes, as modern science seems deliberately to do, so as to take the half for the whole. Of all falsehoods, the half-truth may be the most misleading, and this is as true here as elsewhere. It falsifies the whole picture and concept of man, to see him as rising from the slime, up out of merely animal existence, and to exclude all vision of that toward which he is rising—that which draws him up. And what do we mean, what do the scientists mean, when they speak of man having "risen" through evolution, unless it be that he has "risen" from the animal toward the spiritual, toward reason, toward the soul and divinity, incarnating more and more of the powers and qualities of the spirit as he develops a vehicle capable of manifesting them? The inner conflict, which Theosophy and the psychologists alike find fundamental in human life, is not the anachronistic survival from some evolutionary stage we should have left behind, as we are asked to believe. It is rather the origin and *modus operandi* of the whole evolutionary process,—the very means by which man has risen and must rise.

Perceiving this, we perceive that the process cannot have been purposeless or unguided; and if we have accepted the theosophic doctrine of the existence of the great Lodge, we know the agency through which this has been accomplished. The "taboos" and requirements of family and social life, the demands made upon man by tribal or national life, the profoundly transforming effects of love and altruism and patriotism, which lift him from self to the heroism of self-sacrifice,—these are seen as instruments designed to inculcate the spiritual ends which they so patently do inculcate. They are the outer means whereby the individual man is educated in the laws of the unindividualized portion of his being, in which he as yet functions imperfectly and blindly, through which he comes to recognize a Self that transcends himself, a greater, overshadowing Self

in which all mankind is One. They lead him to the acquirement of the possessions of that greater Self, the possessions which *Light on the Path* tells us are alone to be desired, that must be possessed by all pure souls equally; and to which Spinoza referred when he said that for himself he was "certain that the good of human life cannot lie in the possession of things which for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes his neighbour's".

Precisely the same facts, therefore, lead to diametrically opposite conclusions if viewed in the light of Theosophy, instead of in the half lights of modern "scientific" thought. Both show man's inner state as one of conflict, between man's moral sense and animal nature. Consciously or unconsciously, modern psychology, particularly the materialistic schools of sociology and psycho-analysis, would explain away this conflict by explaining away the moral sense, picturing it as but the survival of the superstitions and economic necessities of primitive savagery, into an enlightened age which should have outgrown them. The modern man who follows these schools, and listens to their jargon of "taboos", thinks of these as pertaining properly to Alaskan Eskimos or the cannibals of the southern seas; and so his half-truths, that are whole falsehoods, rob his moral nature of its virility and authority, and leave him defenceless before his animal propensities and appetites. In him, the current of evolution turns backward and sets against itself. In the student of Theosophy, on the other hand, everything he is taught must re-enforce his moral nature, and intensify its conflict with the animal, until final victory be achieved. For him there can be no surrender, no compromise. He cannot shirk the battle that is life.

It is possible here to appeal from these schools of psychology and anthropology to the more general—and far truer—findings of biology, whose elementary text-books tell us that life is an organization of energy to overcome hostile energies; that it is designed to meet and overcome resistance, and to grow strong with the strength that it extracts from what opposes it. Wherever we see living things, growing things, we do see conflict, and opposition turned to gain as it is conquered. This but reaffirms the conclusion that we have reached from another approach. Instead of conflict being an accident of man's development and evolution, it is the very root and basis of life itself; and man here differs from other forms of life only in that he has drawn the spiritual conflict wholly into himself as the roots of his spiritual life,—just as the animal differs from the vegetable in that it has drawn into itself the roots of its physical life. Think, for example, of the tree, and of how marvellously it has devised an instrument and method for lifting its leaves from the ground up into the air, where they may get air and light all around them, and the full benefit of the rain. At the start, there is but a little shoot. How does it push itself up against the pull of gravitation? Why does it grow vertically and not at an angle? It is being drawn to the light, but in its response it uses the opposition of gravity. Balancing itself against it, it grows symmetrically, its weight over its base. Or, if that cannot be, then it twines its roots around some rock, strengthening itself against resistance. So it is with man himself. The fundamental basis and law of his

life is that he develops against opposing force; conflict, generously and valorously faced, is not an evil for him, but a good.

As a matter of fact and of our own experience, what is it in us that is growing and being transformed and strengthened by the inner warfare that we have to wage and the opposition that we have to overcome? Perhaps we may say, our will; or our vision of truth and concept of right. It is some subtile self, not the physical self, which is being developed and benefited,—though even the physical may share in the benefit when it ceases to act independently. It concerns us to recognize the nature of this subtile self, if we can do so; and so we come back to the question with which we started: what are we? There is another question which might enable us to answer this one: to what are we sensitive? what affects us? Years ago there was a tag of verse which street urchins used to throw at one another in answer to taunts and abuse: "Sticks and stones can break our bones, but words can never hurt us". Is that tag true, in our own experience? I think not. Rather does it seem the exact opposite of the truth; for if we ask ourselves what it is that has hurt us most in life, I think we should have to say, "words", or what lies behind words and which words can convey. The reason for this is that we are in fact formed of the very magical stuff with which words can deal and which they reflect. We are formed of desire and emotion, *Kama* and the *Kama Rupa;* and thought, and the images and pictures of thought, vitalized by desire, the *Mayavi-Rupa* and *Kama-Manas* or *Buddhi-Manas;* and by the ideal that lives in us and by which we live, moving us to loyalty and worship and the devotion which loses self in service of what is greater than self, *Buddhi*, the spiritual Soul and Will. All these things are subtile things and are affected by subtile things. When desire is met with contempt, and thought with ridicule, and affirmation by denial, and devotion with scorn, and loyalty with opprobrium, we are hurt and know that we are hurt, because the very stuff of which we are made—or conceive ourselves to be made—is being violently wrenched, or corroded as with acid.

We say the stuff of which "we" are made, meaning, of course, the personal self and what Jung calls the "persona". The word, like our word "personal", goes back to the Greek and Latin words for "mask", that through which the voice sounds,—the mask that the actor wore on the stage, depicting his part, hideous or beautiful, comic or tragic, according to the character he was to portray. His rôle, which he carried in his hand, told him what he was to say; but his mask told him and the audience alike what he *was*, and what both words and actions had to represent. For the play, the mask was the self, the picture that the actor had to fill. So, Jung points out, each man makes for himself a corresponding picture of the part he is to play and fill, his personal adjustment of himself to the opposing forces between which he stands. Always, even in the simplest motions, the imagination must precede the will; for the will can act only upon the moulds that the imagination makes for it. Therefore our first business is with the imagination and its pictures, and particularly its picture of ourself, our "persona". There can be no consistent playing of a part, if our concept of what that part is to be, is not clear and definite. So Arjuna, as he is shown to us

in the opening of the *Bhagavad Gîta*, stood hesitating on the battlefield between the opposing armies, in each of which he saw his relatives and friends, because he could not picture himself as fighting against either. All that Krishna says is to make him choose his part aright and don the mask through which his will may work. Had he pictured himself differently, his actions would have been different, and *he* would have been different. For himself and for the world, in his own thought and in his effect upon the world, a man is what he holds himself to be, just as for the play, the Greek actor was the mask he wore; for according to his picture of himself will be the forces that he welcomes and uses, and those against which he fights and endeavours to overthrow.

Do we recognize ourselves now? Do we see that the personal self is indeed no more than a mask, nothing but a picture formed of desire and thought and will, a magical creation of our own, empty save as it may be filled by what is drawn to it from above or from below? I doubt whether we fully realize this as yet; but what I think we do see, or what at least it should be very easy for us to see, is that we are all of us constantly making such pictures of ourselves, and that our conduct, the part we play in life, is determined by them. In these pictures we are given to bedecking ourselves with many graces, dignities, and "rights"; and are often even more desirous of imposing recognition of them upon the wills of others than upon our own wills. Anyone such as we picture ourselves to be, should, we are convinced, be treated with respect and be accorded privileges; and when we are not so treated, we deem ourselves injured. Herein lies the origin of half man's discontent and misery. He mistakes the nature and function of his personality, his "persona". It is designed to serve as a mould for his own will, not for the wills of others; and therefore it has no "rights" but duties, and the greater the dignities we ascribe to it, the more rigorous is the *noblesse oblige*. It is, as we have said, the most empty of all things, vanity of vanities, nothing but a mask. And yet it is the most potent of all things. It holds our sense of self-identification, and imparts this to whatever it represents. It is the mould into which we pour our self-consciousness and life. It determines each day what we do in that day, and in each life what will be the harvest of that life.

What has this to do with the doctrine of the Lodge of Masters? And why have we given so much time to talking about it in our last meeting of the season? Because the picture of himself—the personal adjustment each effects toward the opposing forces between which he finds himself—ought to be, and inevitably will be, a very different picture if he believes in the existence of Masters, from what it is likely to be if he does not. If we think of the spiritual will and our moral sense as but the lingering effects of the "taboos" of primitive savagery, effects that have been carried over, but should have been left behind with the superstitions or necessities from which they are assumed to have grown, we shall be far less apt to listen to the voice of conscience than if we recognize in its dictates the guidance of our "Elder Brothers" and a "Heavenly Father", leading, urging, us toward the fulness and richness of spiritual life. In the one case, the moral sentiment and the Path to which it points are degraded and made to seem un-

worthy; in the other, they are exalted and lit with love, and made dear and desirable to us because of those who have followed them before us and have now returned to help us on. As Krishna taught Arjuna, so does Theosophy teach us, that we can neither escape the battle nor wish to do so, for it is our destiny—the Path that we have travelled from the dawn of evolution and the beginning of time—and in it we shall come to our highest good. By no other means can our aspiration be fulfilled. Even as the tree must raise itself against the force of gravity, to open leaves and blossoms to the sunshine and the air, so must we raise ourselves against the pull of the animal in us and the qualities of our lower nature, in order to open our souls to the life of the Spirit and realize, in it, our true being. And because this true being is a thing of consciousness and love and will, something flaming and moving from within, and not merely pushed about from without, so all that seems to oppose us, all the inner temptations against which we have to fight, all the outer circumstances that seem so often to limit and thwart us, all the hardship and suffering and denial that we may have to face,—all these things, and all things whatsoever, are but aids to us to grow, yielding their strength to us as we learn to master them; and that toward which we grow is not some cold abstraction of righteousness, but the likeness and fellowship of all that we most love, the Brotherhood of the Great of Soul, the Lodge of Masters and their chêlas.

How are we to do this? By altering our present picture of ourselves, our present "persona", which is petty and vain,—and vain means empty. It is self-created, it is sensitive, it is terribly vulnerable to attack, it is a womb of pain. We carry this picture around with us, and identify ourselves with it, so that we are never free from it, and whenever it is hurt we are hurt; and it is being hurt all the time. Yet it is false—as false as the crude drawing of a child. How shall we rid ourselves of it? It is all very fine to say, Stop making pictures of yourself; stop thinking of yourself at all. You will not stop thinking of yourself. If you did, the "self" in question would disappear. It has no other existence than this picture you make of it, and it knows this; and therefore it is fighting for its own existence in clamouring for your attention and in striving to focus your interest upon itself. So firm a hold has it upon its creator, that men will die rather than have it injured. Some day, we may have to look at this more closely, and see that it is well that it should be so—for nothing is without its rightful use and purpose—but that is "another story"; and here we see that the hold on us of this false picture is something from which we must, at all costs, free ourselves.

How are we to do it? There is but one practical way to begin, and that is to substitute a right self-identification for a wrong one. Line by line we have to correct what we have drawn amiss. We, who drew the picture, must now redraw it aright; no longer in the deformity of our untutored fancies and dazzled eyes, but as the Masters themselves have seen and embodied the fulness and perfection of spiritual reality. In them we have our model, and can copy it.

Since, therefore, as we are at present, we are bound to think of ourselves in some way or other, let us do it in relation to the Masters. Let us begin, in the battle which we have to fight, by looking to them for our orders, realizing that

we are not fighting alone, but in the warfare in which they too are engaged, since the goal to be won is the same, and the enemy the same, for the individual soul and for the soul of all mankind. Though the fight be within ourselves, it is thus none the less of universal moment and significance, and concerns the victory of the Great Lodge as well as our own. They, having conquered within themselves, have come back, risking all again, to help us to conquer also. Let us think of them, then, beside us, the perfect embodiment of all to which we aspire, calling themselves our "brothers", and leading us in the fight. There is our mirror; the mirror of inner, spiritual chivalry, where, looking at the Master, we can see the picture of what it is our birthright and opportunity to be, and what we must become. There we have the true picture of ourselves which must be substituted for the false. In the battle itself is our opportunity to do this; for as we act, so shall we become, and by obedience we may become like. Let us never forget that the Lodge is militant, and that it was through battle that the squire could win the spurs of knighthood and admission to the brotherhood of knights.

If we keep this in mind, we shall find it transforms both our view of ourselves and of our environment. We shall learn to welcome every obstacle and difficulty as an opportunity; for in calling forth the energies—the will and thought and labour—necessary for its overcoming, so much the more of ourself has been given to what we would become. As a man wills and desires, so he is; and even should he die before he succeed in overcoming the obstacles against which he contends, so that outwardly his life be no more than a stale-mate, yet if his will never swerve nor relax in its pressure, he will develop a force which at his death will take him, like an arrow loosed from the bow, straight to the mark of his desire.

This is the way, therefore, that we, who are students of Theosophy and know of the Masters, can, by turning our hearts and minds to them, correct the false picture that we have made of ourselves, and substitute for it a true one, no longer the creation of our own fancy, but reflecting the real being of our "Father in the Heavens", into whose likeness we aspire to grow. Being a real picture, it can be really filled; and thus we can become something other than an empty mask, a mere "persona". We shall not be able to do this all at once, but we can do it step by step; seeking in each moment the Masters' will and striving to carry it out, we shall find it progressively possible to think less and less of ourselves and more and more of the will we serve and the ideal we love and wish to further. In the end, all thought of self is lost in the consciousness of what is greater than self, and the picture which is filled in action is the picture of this greater Soul in which all souls become as One. With that, we enter into the nucleus of the universal brotherhood which the Society was formed to establish, and know that it, too, is one with the great Brotherhood of the Lodge.

HENRY BEDINGER MITCHELL.

ON LIVING BY PRINCIPLE

TO stand for one's principles, to stick to one's guns,—do these words still have a meaning, or are they mere fossilized phrases indicative of loyalty and honour in a past that is no more?

A *fait accompli*, does that justify everything? When the burglar whom I resist, at last overpowers me and carries off my goods,—must I then, because he is a fellow townsman and of the same biological genus, dine at his domicile, content to see, *fait accompli*, my grandmother's brooch gleaming on his wife's bodice?

Are we to adopt the attitude of a mother who now stands conspicuously in the public view, and who is reported by the newspapers to have stated recently that we are living in new conditions, and must remove old anchors from our minds; that we must open our minds toward new arrangements; that if our young people through new combinations find happiness [as by rapid divorce], the elders should be more than content? What does such a speech reveal but that principles are no longer in vogue in America, even if anyone understands what the word, principle, means?

A century or so ago, to stand for principle was not yet obsolete, and an example from that epoch may aid in rescuing the practice from the stratum of fossils. Edmund Burke, philosopher and statesman, offers a conspicuous example of standing for principle; of standing even through the door of death that he might be found so standing at the bar of judgment.

Among the men of the Whig party with whom Burke's public life was passed, was the brilliant Charles Fox, of many amiable qualities despite much in his character that was gravely censurable. Twenty years Burke's junior, he had endeared himself to Burke as well as to the general British public. Side by side, they collaborated in the affairs of the realm, their official relation becoming one of personal friendship, shared too at the literary clubs by Dr. Johnson, Joshua Reynolds and others.

Burke was sixty when the Revolutionary movement in France forced itself upon the attention of Europe in 1789. Thanks to his high morality, his deep religious faith, and his clear thinking, Burke instantly recognized it for what it was, a new episode in the old Satanic campaign of revolt against God; man's declaration that it is "Better to reign in Hell than serve in Heaven". It was this view of the French Revolution that is set forth with such eloquence in his writings, the view that, in the House of Commons, he endeavoured to share with the nation whose response to his passionate appeals was very slow, people wondering why one man should be so concerned over what was taking place at a safe distance, on the other side of the Channel. Fox was no exception; he could see no justice in Burke's denunciation of the French malcontents; on the contrary, he was stirred to admire their revolt: "How much the greatest event it is that ever happened in the world! and how much the best", he said.

What would come to pass between two such men, separated not by a mere difference of opinion as to expediency, but by convictions as to moral right and wrong? Giving expression to his convictions one day in the House, Burke was interrupted and jeered by incredulous fellow Commoners, Fox being of their number, but stood his ground, retorting with the words of Lear: "The little dogs and all—Tray, Blanch, and Sweetheart—see, they bark at me." At his age (62), he continued, a man did not like to risk the loss of long standing friendships, but it was his duty to state the truth as to conditions in France, and he would sacrifice everything to that duty. "There is no loss of friendship", said Fox, in a loud whisper. Burke paused for a moment, faced his friend squarely, and said: "There is loss of friends; I know the price of my conduct, I have done my duty at the expense of my friend. Our friendship is at an end." Leaving his place and the group with which he had for so many years worked, he walked across the hall, taking a new seat among a few who, he had reason to think, might prove like-minded.

That crisis occurred in 1790. Seven years later, Burke lay dying, broken by the sudden and totally unexpected death of his son, Richard (an only child), to whose association with himself in matters of state the father had for years been looking with ardent anticipation. Shortly after that death (1794), Burke was seen one morning in his park, pruning-shears in hand, walking dejectedly among the shrubbery, mournful words from Virgil on his lips, that no grandson of his would ever delight in the shade of those trees. Immediately, however, he checked his sorrow: "They grow to God", he said, and set about his task of pruning.

It was a lonely man who lay dying that summer of 1797. So many of the close ones had passed on, Johnson, Reynolds, "dearest Garrick", and, finally, his own son, Richard. Knowing his end to be at hand, Burke sent a last message to friends, begging their forgiveness for wrongs done, a message to all save Fox. None the less Fox believed the moment for reconciliation had come, —for does not death change all things?—and made a final effort, to which Burke, through his devoted wife, sent this reply:

"Mrs. Burke presents her compliments to Mr. Fox and thanks him for his obliging inquiries. Mrs. Burke communicated his letter to Mr. Burke, and by his desire has to inform Mr. Fox that it has cost Mr. Burke the most heartfelt pain to obey the stern voice of his duty in rending asunder a long friendship, but that he deemed this sacrifice necessary; that his *principles* continue the same; and that in whatever of life remains to him, he conceives that he must live for others and not for himself. Mr. Burke is convinced that the *principles* which he has endeavoured to maintain are necessary to the welfare and dignity of this country, and that these *principles* can be enforced only by the general persuasion of his sincerity. For herself, Mrs. Burke has again to express her gratitude to Mr. Fox for his kind inquiries."[1]

[1] The italics are added. To a friend in conversation, Burke had said: "My separation from Mr. Fox is a *principle*, and not a passion; I hold it a sacred duty, while the present disorganizing system continues in operation in Europe, to confirm what I have said and written against it by this sacrifice, and it is no trifling test of my sincerity. To me the loss is great; but to what purpose would be our meeting when our views and conduct continue so essentially at variance?"

Should we not expect fidelity to principle to be one requirement for entrance into the ranks of discipleship,—reverence for principle as a divine obligation to which it is a man's privilege and honour to sacrifice everything else? The reason for this requirement has been explained many times, but by no one with greater finality than by the author of *Through the Gates of Gold:*

> . . . The soul of man is of that order of life which causes shape and form, and is unaffected itself by these things,—of that order of life which like the pure, the abstract flame burns wherever it is lit. This cannot be changed or affected by time, and is of its very nature superior to growth and decay. It stands in that primeval place which is the only throne of God,—that place whence forms of life emerge and to which they return. That place is the central point of existence, where there is a permanent spot of life as there is in the midst of the heart of man. It is by the equal development of that—first by the recognition of it, and then by its equal development upon the many radiating lines of experience—that man is at last enabled to reach the Golden Gate and lift the latch. The process is the gradual recognition of the god in himself; the goal is reached when that godhood is consciously restored to its right glory.

C. C. CLARK.

Let Virtue be esteemed wherever it is; and if it be eminent in one who is not Noble, let it meet with regard; for he has made himself Noble.—FRA PAOLO SARPI.

Better is it to have a small portion of good sense, with humility and a slender understanding, than great treasures of science with vain self-complacency.—THOMAS À KEMPIS.

REINCARNATION AND PURPOSE

THAT the purpose of life is the evolution of consciousness, is one of the fundamental principles of Theosophy. Each man is, in essence, a spark of the One Divine Consciousness, possessing potentially all the powers of the Divine; the goal of life is the development of these potentialities until, in the course of the ages, man himself becomes divine, "perfect as the Father in Heaven is perfect". Obviously such an evolution of the soul is not a matter of three score years and ten, but of many millenniums and of thousands of lives. Without a belief in progressive evolution and in the re-incarnation of the individual soul, life must inevitably seem meaningless, and its inequalities unjust. This injustice disappears when one realizes that each man harvests to-day the fruits, bitter or sweet, of what he himself sowed, in this and in past lives, and will himself reap in the future what he sows to-day. It is thus that he learns his lessons. Through pain and effort and the struggle against evil on earth, he slowly develops his character. This struggle, and the effort to conquer faults and to acquire virtues, would have little meaning if, at death, we could all be transformed at once into a state of perfection and eternal bliss, irrespective of what we had or had not accomplished with ourselves here.

Of one thing we may be sure: Life is not meaningless. The Creator of the universe did not create it, or any part of it, in idleness or without a purpose. The whole manifested universe is a purpose of the Logos. Sir James Jeans recently suggested that the universe was the thought of its Great Architect, whom he sees as a pure mathematician. Mr. Judge wrote in the *Path* in 1892: "The universe is thought and is dominated by thought". Thoughts are living things, so we may think of the thoughts and aims of the Logos as great, living, spiritual Beings, endowed with divine life and intelligence; and the same thing is true, in their degree, of lesser purposes and of each one of us. Every created thing represents a Divine purpose. Every man *is* a purpose of the Logos, brought into existence by the Divine desire for the fulfilment of that purpose, and endowed potentially with all the powers of the Logos to enable him to carry it out.

Purpose is one of the essential characteristics of spirit. Purposeless spirit is unimaginable, almost a contradiction in terms. It is, in fact, often enlightening to substitute, in our thinking, the word "purpose" in place of "soul". The spirit that animates a man, and his purpose, are one and the same. As those first turning their attention to spiritual things, ask: "Have I a soul?", and, when they know, do not say: "I *have* a soul", but, "I *am* a soul", so, in the same way, we first ask ourselves: "Have I a purpose in life?", and then come to realize the truth: "I am a purpose, a purpose of the Divine, and, in the ultimate harmony of the universe, there must be something which I alone can contribute,

and without which it would remain incomplete. Had this not been the case, I should not have been brought into being at all."

If I am a purpose, what, then, is the purpose that I am? We do not now have to be greatly concerned with the ultimate goal of our creation, but there are intermediate goals which it is vitally important for us to discern and to attain. If a man starts to walk from New York to San Francisco, he knows, when he comes to the Mississippi, that his purpose requires him to cross that river. That is all he needs to know until he succeeds in accomplishing it. Once across, the next stage of his journey may require a totally different form of activity, but the underlying motive remains the same. There are subsidiary purposes facing each one of us, which must be attained before we can proceed. What they are in his own case, every man can discover, for to every one who seeks, the needed light is given—usually in the prosaic form of his daily duties. All these lesser purposes are aspects of one central purpose, the purpose of each one to find his Master's will for him, to train himself so that he may become capable of carrying it out, and then to carry it out.

The interests of Masters are not narrow, nor are they limited to what we think of as "religion". They embrace all the activities of life, everything that affects men and the development of their characters, whether through business, art, music, state-craft, war, education, or even sport, for team-play and good sportsmanship have their lessons to teach. It follows that those who set themselves to aid the work of the Lodge in the world, must be ready to serve in any field, whether as diplomats, generals, teachers, business men, or wherever they may be sent. Consequently, there is no power that is not of interest to them; no quality that they do not want to gain in order that they may have it available should their Master's service require it. They know, furthermore, that the soul has all powers potentially, and hence there is no power that they cannot develop in themselves with effort and perseverance. When one adopts this point of view, every incident that arises in life becomes an opportunity to acquire, or to strengthen one's hold on, some quality that one wishes to make one's own for all eternity. That which had seemed merely irritating, or painful, or dangerous, becomes a chance to gain patience, or cheerful endurance, or courage, or whatever it may be. This emphasis on the need for spiritual qualities is one of the ways in which a belief in re-incarnation alters one's entire standard of values. Nothing so weakens the desire for material possessions as the habit of thinking instinctively in terms of a series of lives, regarding any given personality or life as passing like a day in the experience of the soul. Possessions that must be left behind at the close of a day are hardly worth accumulating. On the other hand, if one thinks of oneself as facing new lives under new and perhaps difficult conditions, there are certain qualities of the soul that one would by no means wish to be without. It is well worth while to consider what these qualities are, and then set to work to make them so much a part of oneself that no deficiencies of heredity, environment or faulty education can deprive one of them.

Suppose that, as those who dislike the idea of re-incarnation might put it,

we were about to be pitch-forked into another life, landing, let us say, in the middle of Asia, with what qualities of mind and heart should we want to be equipped? Manliness, cheerfulness under adversity, chivalry, honour, sympathetic understanding of others, a sense of humour, resourcefulness, recognition of nobility with the power to love and admire it, and the desire to be with those nobler than ourselves, are among the many that come to mind. Everyone ought to make his own list. A man would certainly want to be inherently a gentleman, whether he were born in a palace or in a wattle hut. Perhaps we could sum it up by saying that one would want to remember who and what he is, and the purpose of his being. To carry forward one's ideals, one must, while he still realizes what they are, so work them into the fibre of his life that to fail to live by them would be a violation of every instinct of his nature. There are many activities quite "harmless" in themselves, which have no relation at all to the purpose of the soul, and hence are at best a waste of time and energy for one seeking to identify himself with the soul. No one whose eyes are in the least degree open to the purpose of his life, can afford to waste time. Like a man searching for his road in strange woods with darkness coming on, he must use every moment of light that he has, to find and familiarize himself with his path, so that even in the dark he can still follow it. Next time, his eyes may not open.

While it reveals the need for speed in certain directions, in others a belief in re-incarnation helps to bring patience and contentment with our own outer lives and with what may perhaps seem to be the narrow lives of those we love. Does a man, tied to a desk, long to travel the seven seas "for to admire and for to behold" the wonders of the world; or, required to dig ditches for a living, does he yearn to study music or painting? Never mind. If not in this life, in another. The world will still be there to be seen, and music, painting, and all the wide experiences of life will wait for a better day.

Of course, we are not "pitch-forked" into another life, landing among strangers in a strange land. The universe is a universe of purpose and of love. The idea of re-incarnation would be intolerable were it not for the fact that love is the strongest bond there is, and inevitably draws together those who truly love, inevitably draws us to what we love. Groups re-incarnate together, and those who really love are drawn to one another again and again, life after life. It has been said that this law works down so that even a devoted dog may re-incarnate almost immediately so as to be once more with his beloved master. Nothing in the universe can separate us permanently from what we love.

Life not only unites us with what we love; it also unites us with what we desire; which, in view of the character of most of those desires, is rather a terrifying thought. Desires as well as qualities are carried over with us from life to life. Here again a man is wise to ask himself what desires he is harbouring within himself, wishes which, perhaps, he has no intention of seeking to gratify in this particular life, but which none the less he permits to remain within him, and so will carry forward into his next birth. As we grow wiser, we shall learn to be afraid of thoughtless desires. Life has a terrible way of granting them.

It is one of its methods of showing the man, by making him eat the bitter fruit thereof, that that particular wish is not what he really wants, so that next time he may choose more wisely. That is what Karma is: training in seeing what is and what is not one's true desire, training in making right choices. Every quality that we want to gain can be described as the ability to make and to carry out a right decision, when faced by circumstances that call for the exercise of that quality. Courage is the ability to choose to go on, irrespective of danger, and so with all other qualities. The choice is really between giving expression to our own desires, the desires of the soul, or to the lower impulses, the ambitions, passions, etc., that enter the personality from the psychic sea in which we are all immersed, but which succeed in making us believe that they originated in us and are our own. In time we learn what we do and what we do not want, what is and what is not in accordance with our true nature. The desire of the soul, our real self, is to express itself, to build up an instrument through which it can express itself and all of itself. The soul lives out its nature by fulfilling its purpose. There is no difference between the self-expression of the soul, rightly understood, and the carrying out of the purpose of the Logos—the soul *is* that purpose. The scientific basis of ethics lies in this fact: that the true moral laws—which are the "will of God" for the soul—are identical with the laws governing its growth and self-expression, so that an infraction of the moral law is a crime against the growth of the soul.

Some years ago, a woman who greatly disliked the idea of re-incarnation, asked a member of The Theosophical Society if he "really believed that we come back again inside of somebody else". He laughed and assured her that we come back inside of ourselves, but when he came to think it over, he was not so sure that she was not right. How many of us can say that we are "inside of ourselves" at the present minute? We are a purpose of the Lodge. Are we inside a purpose of the Lodge? Each man is inside his own personality, or rather, inside the personality that he has built up through the thoughts, motives and desires which he has habitually entertained and believed to be his own. In very few cases were they really his own, that is, the thoughts and desires of a purpose of the Lodge. For the most part, they were motives and wishes that swept over him from outside himself, to which he gave admittance and with which he identified himself. These outer desires wall the soul around and shut it into a prison. It can only express itself through the personality, and if that personality be composed of purposes opposite to those of the soul, all expression is blocked. When a man first catches a glimpse of his true purpose in life, and realizes what is his heart's desire, he is appalled by his own inability to carry it out. He finds that he is in truth "inside of somebody else" and must break his way out. It is out of this prison that the "Gates of Gold" open.

Much can be learned from an effort to find the element of truth in the objections to the idea of re-incarnation. One of the most common is the question: What is the good of having lived past lives if we can remember nothing of them? One of the many occasions on which that question has been asked, was at a meeting of the New York Branch of The Theosophical Society a number of

years ago. The air of triumph of the visitor who asked it, made it apparent that she felt she had discovered something that the members of the Society had never thought of. One of the older members asked in reply if she could remember what she had done before she was three years old. Yet had she not learned to walk, to talk, to see and to understand what was said to her during that period?—acquisitions whose value to her to-day did not in any way depend on her memory of when or how she had acquired them. It is not the memory of individual occurrences that is of importance, but that the lessons they are meant to teach should become so much a part of us that we act on them instinctively, in this and in future lives. As we have said, every incident is an opportunity to learn a lesson, or to gain a power that the soul needs in order to carry out its purpose. The point is to be alert to the opportunity. Suppose, for example, a business man, striving to put into effect principles which he believes to be right, finds that day after day he has to go into harassing meetings where he meets bitter opposition, criticism and misrepresentation; he may feel that life is being very unkind and unjust to him; or he may realize that he is being given an opportunity to learn tact in handling men, to disregard himself and his own feelings, to think only of what he is trying to accomplish, and so to gain entire impersonality in working for it. Those are qualities that he will need in his Master's service, and he may well feel grateful for a chance to acquire them.

There is, however, truth in the objection. A man may profitably ask himself how much good his present life will do him in his next one. How much of it is he living from the point of view of the soul? In how many of his activities is his soul interested? What is there in them that the soul *can* remember, or would have the least wish to remember? The soul is interested in carrying out its purpose, in living out the purpose that it is. How many of our activities from minute to minute have any relation at all to that purpose, and so to the soul? The soul must incarnate before it can re-incarnate. It incarnates to the extent to which it dominates, and succeeds in expressing itself through, the personality. If in this present life we cannot identify ourselves with our real selves, or perceive who and what we are, how can we possibly expect to look back across the bridge of death and rebirth, and recognize ourselves in memory? It is the purpose that a man is, that constitutes the line of continuity binding his series of lives together. As he strives to carry that out, he comes more nearly in touch with the consciousness of the soul, and with its memory of other lives in which he also strove for the same end. At the same time, he makes it possible for this life to be remembered in the future. If, on the other hand, he can find neither purpose nor continuity in his life to-day, and if ninety-nine per cent of his thoughts and activities have no relation at all to the soul, what is there in his life worth remembering?

J. F. B. M.

RIGHT SELF-IDENTIFICATION

WE have frequently been told that students of Theosophy should learn to express its wonderful truths in all religious tongues—to the Buddhist, in terms of Buddhism, to the Christian, in terms of Christianity, and so on round the circle, according to the need and mental background of the person addressed; and as most readers of the QUARTERLY are in contact with an environment almost exclusively Christian—nominally Christian in any case—it should be serviceable to them to present a familiar Theosophical truth in a manner and through a terminology with which Occidentals are already more or less familiar.

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Some sixty years ago, a new tutor came to an undergraduate lecture-room of Balliol College, Oxford. His predecessors had been of the clergy, and he, being a layman, hesitated to follow the custom of choosing a religious subject on the eve of Holy Communion. But he decided to use the opportunity to try to penetrate the cloak which he felt theology had wrapped around St. Paul's interpretation of the Death and Resurrection of Christ, and to suggest that the methods emanating from the resulting discoloration involve, in Paul's view, the wisdom of the world, of the "carnal" or natural man—the personal self—in place of Christ the power of God and the wisdom of God (*Christos theou dunamis kai theou sophia*).

The tutor's name was Thomas Hill Green. His address on that occasion was not published until after his death, under the title, *The Witness of God*, with a Preface by Arnold Toynbee. Professor Green was a metaphysician, a devoutly religious man and a fearlessly independent thinker. It is evident that, though he may have known nothing of Theosophy, he had, as a student of St. Paul, grasped that Initiate's doctrine of Right Self-Identification, and, in his lecture, strove to convey it to his students.

The gist of Professor Green's interpretation may be given in his own words as follows:

"Christ was that Second Man, who is the Lord from Heaven. He was God's power and God's wisdom. God was in Him, so that what He did, God did. A death unto life, a life out of death, must, then, be in some way the essence of the divine nature—must be an act which, though exhibited once for all in the crucifixion and resurrection of Christ, was yet eternal—the act of God Himself. For that very reason, however, it was one perpetually re-enacted, and to be re-enacted, by man. If Christ died for all, all died in Him: all were buried in His grave to be all made alive in His resurrection. It is so far as the Second Man, which is from Heaven and whose act is God's, thus lives and dies in us, that He becomes to us a wisdom of God, which is righteousness, sanctification,

and redemption. In other words, He constitutes in us a new intellectual consciousness, which transforms the will, and is the source of a new moral life."

Still more simply stated, the tutor sought to explain to, or, rather, to remind his audience that the life in every human being is God's life; that Christ came to show God to man; that He could do this only by the life He lived and the death He died, deliberately thus living and dying that He might for ever and in actual fact live in the hearts of His children. He had indeed always been there (the "Lamb slain from the foundation of the world"), but now this mystery, hid from the ages, was at last made known: Christ *in us*, the hope of glory; Christ *in us*, inviting us to self-identification with Him, as our only real Self and immortal being.

This is why St. Paul, writing to his "churches", where gross abuses and sins had sprung up, while rebuking these unsparingly, still addresses his converts as saints (believers), appealing to their Real Self, throwing his whole impassioned effort into persuading them to Right Self-Identification. "What? know ye not that ye are the temple of God, and that the Spirit of God is in you, and ye are not your own, ye are bought with a price?" He *must* save them from his own earlier, bitter, and (as he tells us) fruitless struggle against sin, knowing that this brought no power to the will, and only defeat through the virus of the personality; whereas, by recognizing the Christ within, by acknowledging Him, they would become more than conquerors *through* Him,—would become, in manifestation as well as in fact, "members of Christ, the children of God and inheritors of the Kingdom of heaven", as the Christian Prayerbook renders it in the Baptismal service. What Christian denies all this? None. But do they all realize that they have both the model and the power *within* themselves, "whereunto," Paul says, "I also labour, striving according to His working which worketh in me mightily." And if someone should say: But we have not St. Paul's passion,—well—"The life of prayer is the Christ-life, the life of which Christ is at once the source, the dynamic and the goal",[1]—which ought to help us to a consideration of this "Mystery hid from the ages which is Christ in us, the hope of glory." Such consideration *is* prayer, and if it is difficult for us owing to the inertia and deadness in which we have buried ourselves, then let us remember Keble:

"There lies thy cross; beneath it meekly bow:
It fits thy stature now;
Who scornful pass it with averted eye,
'Twill crush them by and by."

Z.

[1]Dean Inge in *Speculum Animae*.

MANAS, AND BEYOND

PROGRESS, whether spiritual or otherwise, is a two-fold operation. It is initiated and continued by leaving something behind—often what has been counted an asset—while carrying forward a higher aspect of that something, or the value of a lesson derived from its use.

A child learning to walk, first helps himself to his feet by holding to a chair and, for a time, walks around the chair, using it as a support. One day he strikes out for himself. He leaves the chair behind, while retaining the sense of balance acquired during his use of it as an aid. So the child automatically discards a necessary, though temporary, help in order to carry forward the power of locomotion. Become a youth, he pursues the same method in his studies. In his study of literature, for example, he reads various kinds of prose belonging to different periods of literary development. As he leaves each period, he carries forward, because of it, a background which otherwise he would not possess. He studies the structure of paragraphs; learns syntax; and, minutely dissecting words, studies etymology. He proceeds to verse, and learns to scan it. Then, one day, he comes upon a poem so rich in its appeal that it causes to vibrate within him a chord which was not touched by the prose and verse studied previously. He *feels* the poem as a whole. He *lives* it. Because of it, life is more exalted. To him the poem is too beautiful and sacred to be broken into separate parts. That would spoil its completeness. He does not study its individual words and phrasing. He leaves behind that which analyses and reasons. Yet because of his studies of syntax, of etymology, his practice in scanning, he carries forward the faculty of a deeper and broader appreciation than otherwise would have been his.

The child discards the chair, the youth, certain mental props. So the man who would be a disciple must become as a little child, be born again, and in childlike faith learn to "stand *alone* and uninfluenced by other men or events". He must gain a physical, moral and mental equilibrium. As he proceeds—becomes a "youth" in the spiritual sense—he reaches a stage where the qualities of the heart must become positive to those of the mind, if he would continue toward spiritual maturity. He must awaken within him the higher and true heart-aspect of feeling, aspiration, love, rather than continue to rely on their lower counterparts which, however valuable as guides they may have been, must be superseded by deeper and higher aspects of themselves. The "Eye" Doctrine must give way to the "Heart" Doctrine. Understanding is not a quality of the intellect, as is commonly supposed, but of the heart. "The pure in heart" shall see God. To the pure in heart, to the simple of heart, to those perfected in devotion, the Master comes. The intellect may help to *cognize* the Lodge, but the intellect alone cannot *contact* the Lodge.

Theosophical philosophy postulates a fundamental Unity, a Cause, and

shows duality as the result of the manifestation of the Unity, the Cause. Wherever there is cause, there is effect. As evolution proceeds outward and downward, that which is effect on one plane is cause to the plane next below. When the turn of a cycle has been reached, as is the case at present, and an inward and upward progression is under way, the reverse process is operative: instead of working from cause to effect, action and consciousness rise from dealing with effects to dealing with their cause, the latter becoming, in turn, recognized as an effect in relation to a cause to be reached on the plane next above. So it is said that man lives in a world of effects, which manifest as pairs of opposites, such as good and evil, noble and ignoble, beauty and ugliness. As these two opposing forces contend in the world around him, so they meet within man and contend, one against the other, for supremacy.

In the table listing the seven principles of man in *The Key to Theosophy*, Manas is shown as gravitating, that is, oscillating, between Buddhi, the spiritual soul, and the Kama Rupa, the seat of animal passions and desires. It is there said that the future state and Karmic destiny of man depend on whether Manas gravitates more toward the Kama Rupa or to Buddhi, "the individual spiritual aspirations of Manas" assimilating Buddhi and being absorbed by it. As long as Manas continues to oscillate between the two poles of man's nature, it may be thought of as an effect produced by the interaction between Buddhi, symbolic of the "Heart" Doctrine, and the Kama Rupa. It is to this effect that so much attention is given to-day, rather than to the opposite poles of man's nature between which it oscillates. Viewing Manas as an effect, it is not difficult to see the fallacy of modern systems of education which put entire stress on its development, especially as, in its oscillating, Manas is more apt to gravitate downward toward the Kama Rupa than upward to Buddhi.

The reason modern educational systems concentrate on the development of Manas—which is dual in its function—should be clear to all students of Theosophy. Because it is clear, does not mean that it is right. As Races and sub-races evolve, the sense and the principle peculiar to each is marked for special development. Evolving at present is the fifth sub-race of the Fifth Root Race, so the development of the corresponding principle should be most marked, which principle is the fifth, Manas or mind, counting from below upward. It is obvious that Manas, or mind, should come in for special attention during this fifth sub-race cycle within the larger Fifth Root Race. As usual, however, man has misinterpreted and materialized the purpose. So modern educational systems turn out purely intellectual progeny whose mental ability is used for the gratification of personal desires and passions, whereas the real purpose of the present favourable opportunity to develop Manas should be to cause it to gravitate more towards Buddhi, and thus help prepare the way for the birth of the new sixth sub-race. Therefore, the present duty of the disciple is to work in the opposite direction from that of modern educational systems, and thus, among other things, help to restore an equilibrium, and form, or keep intact, a contact with the Great Lodge of Masters.

The transfer from the purely mental to the Doctrine of the "Heart" is the

thesis of *The Voice of the Silence*, and is detailed specifically in what is said regarding the Seven Gates through which the disciple must pass. It will be seen that the requirements of the first three Gates are largely mental, or exoteric, whereas progress through the fourth, or middle, Gate is of the heart, and is esoteric. It is here the disciple meets and must overcome the "temptations which do ensnare the *inner* man." This fourth, or middle, Gate, this turning-point, is of particular present importance to the disciple. Man in his evolution has passed the halfway mark of a major Yuga, and is headed back towards "home", difficult as it may be to realize this from what one sees going on about him. The Viraga Gate marks a somewhat similar point in the progress of the disciple, a transfer from the exoteric to the esoteric. It is at this Gate he so easily may fail, and thus forfeit the hard-earned prizes already won.

All religions, philosophies and sciences, rightly understood, point to the royal road of Love. They show that "the small old Path" which leads to the eternal is found, entered and travelled, only as the heart becomes positive to the mind; only as Manas gravitates upwards to Buddhi, assimilates it and becomes absorbed by it; only as Manas ceases to be an effect of the interaction between the two natures in man by becoming at one with the Higher; only as man seeks out "the Rajah of the thought sensations"—the Kama Rupa, in the terms being used—and, withdrawing the force from it inward and upward to Buddhi, changes the polarity of his nature. Not until this has been done, at least in some measure, can the eyes "be incapable of tears", the ear lose "its sensitiveness", the voice lose "the power to wound", and the feet of the soul "be washed in the blood of the heart". "The power must retire into the inmost chamber."

It is not that the disciple should neglect the intellectual, it is not that he should cease to keep Manas informed; but that is not his objective. He should read and study theosophical literature assiduously, or the mind will become slack. The mind is kept open by the reading and study of spiritual literature, and it is only the spiritually open mind which can gravitate upward to Buddhi and eventually become conjoined with it as the Buddhi-Manasic consciousness, which is, at once, within and above the conflict taking place between the two opposing forces within man, instead of being entirely immersed in the conflict as is the Kama-Manasic consciousness. Being above the conflict, which has not ceased, viewing it from a vantage-point, it is possible to deal with it intelligently.

The force behind the Kama Rupa must be drawn inward and upward so that the Rupa, as such, deprived of nourishment, eventually may die as an entity. From the Kama Rupa as a base and with Buddhi as an objective, the disciple must erect, section by section, what may be likened to a scaling ladder, for want of a better simile to describe the Antaskarana, the way or bridge up which the Kamic force must be indrawn and updrawn to Buddhi; the disciple being aided from above by the *draw* of the force descending. In these terms the Antaskarana is an interior Jacob's ladder.

When the force has been indrawn and updrawn to Buddhi, and it may take years or incarnations to accomplish this, and the Buddhi-Manasic conscious-

ness is formed, the process must be reversed. Working from the Buddhi-Manasic plane, the disciple must draw the scaling ladder, section by section, upward and away from its Kama-Manasic base, until the ladder ceases to exist as a means of communication between Buddhi and what was the Kama Rupa. He must "sacrifice the personal to the Self impersonal, and thus destroy the 'path' between the two—Antaskarana—the highway of sensations". Toward the beginning of *The Voice of the Silence* it is said, "The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer." This has particular bearing on the accomplishment of the Viraga Gate, the phase in the development of the disciple which marks the turning-point from the exoteric or purely intellectual conception, to the esoteric or way of heart-understanding. Yet Manas "means, when unqualified, the sentient reincarnating principle in man". Surely, then, it is not meant that Manas, as such, is to be slain. No; for to slay Manas would be to slay self-consciousness, and the disciple's attainment must be accomplished with full consciousness. It is the lower aspect of *qualified* Manas which the disciple must slay: Kama-Manas. He must leave behind in order to carry forward, somewhat as the child ceases to rely on the chair while learning to walk. He must transmute, cease to depend on those aspects of Manas which weigh, analyse, debate; he must raise the lower mortal thought to the realm of the immortal, somewhat as the youth with the appealing poem merged himself into the spiritual entity by quitting analysis in favor of synthesis. It is on the higher aspects of feeling, of aspiration, of love, that Manas gravitates upwards to Buddhi, eventually becoming conjoined with Buddhi, the spiritual Ego, to form, in these terms, the self-conscious reincarnating Spiritual Ego.

When the Lord said to King Solomon, "Ask what I shall give thee", Solomon replied, " . . . I am but a little child: I know not *how to go out or come in.* . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." Because he asked "an understanding heart", the Lord gave him that and much more. The disciple must judge his "people" wisely: his thoughts, his words, his deeds. Man cannot dream himself into discipleship. Either he is a disciple in fact, in the practicalities of life, or he is not a disciple. Of such an one it is written in *The Gates of Gold*, "He utters no idle word, he does no unconsidered action, he neglects no duty or office however homely or however difficult."

The disciple accomplishes his end by means of meditation; supplemented by intelligent action, based on right self-identification and supported by devotion.

G. M. W. K.

That God may enter into us, the creature must depart.—J. THAULÈRE.

MAHAYANA BUDDHISM

II. True and False Self-Consciousness

In truth, there is nothing else but He and the whole world does not know Him. How, then, has this strange folly of the world arisen, which causes men to cling to their little selves that do not really exist and to leave completely on one side That which is?—Asanga.

THE cosmological and psychological doctrines of the Mahayana do not constitute a mere collection of intellectual speculations. They respond to the practical needs of those who dedicate themselves to the Bodhisattva ideal. The Mahayana sages did not intend to invent one more philosophical scheme, for India already had more metaphysical systems than she needed. So far as was possible in mental terms, they tried to indicate and to explain the nature and laws of the inner world to which the disciple may gain access.

The inner world is described as the domain of pure, undivided consciousness or "Mind-only" (*cittamatra*). It is contrasted with the outer world of our ordinary experience, where consciousness imagines itself to be limited and divided. The true "self-nature" of every being dwells in the inner world, and is one with the "self-nature" of all that is; it is Buddhaness (*buddhata*)—from which it follows that, in truth, the *real man* is Buddha, potentially if not actually. Indeed, the purpose of evolution is said to be the realization of the Buddhaness latent in every drop of the universal *alaya*, the great Ocean of Being. The development of this process is called "inner self-realization" (*pratyatmagocara*). The outer world itself, the nursery of all human illusions, becomes divinely significant, when it is seen to be the field in which the seed of Buddhaness is planted. Thus, the mother of Gautama Buddha bore the name of Maya,—as if Wisdom could not pass from a passive to an active condition, without the aid of the "magical power" that transforms the One Life into the appearance of a divided and manifold existence.

To affirm the absolute non-being and meaninglessness of physical existence, is often supposed to be characteristic of Eastern thought. As a matter of fact, the great sages of the Orient had the profoundest reverence for Nature as the cosmic principle presiding over the birth of beings in all worlds. When they defined the manifested Universe as Maya or Illusion, they implied that it has no "self-existence" apart from consciousness; that it is unreal in the sense that a shadow or an echo or a picture is unreal. A painting of the Bay of Naples is obviously not the same thing as the Bay of Naples itself, but only a reproduction of the impression which the Bay of Naples made upon the artist. If it be a work of genius, it may give us the illusion of actually being there; but the illusion only becomes serious for us, if we lose the awareness that it is an illusion.

That is precisely the way in which we react to the World-Illusion. We habitually think of it as real in itself, not recognizing that we are contemplating a picture, a representation, an image, a realistic dream.

The Madhyamika School of the Mahayana developed this conception of the dream-like quality of the manifested world into the so-called *sunyata* doctrine, that all things are empty and void. The underlying idea is that the only permanent substance in the Universe is the one and undivided stream of life. The forms and personalities which bulk so large in our notion of existence are nothing more than momentary views which living Nature takes of itself. Always changing, never the same from instant to instant, they are like ripples on the surface of the ever-flowing stream of life, nor can they be imagined apart from the medium in which they occur.

Other Mahayana philosophers, in particular those of the Yogacharya School, identified the stream of life with the "Essence of Mind". This "Essence" remains eternally itself, and yet is for ever seeking Self-consciousness. It is passive in its inmost nature, for no potentiality can be added to or subtracted from it; but it is the source of all cosmic activity when the "desire" to realize the potential awakens in it at the dawn of every cycle. It "becomes", during the periods of evolution, the stuff of which the objective worlds are made, and at the same time, the subject which, contemplating these worlds, sees its nature reflected therein, and thus enters into self-knowledge. But it only acquires this self-knowledge as a permanent possession, in so far as it perceives itself to be one with the inmost Essence of Mind that endures without change as the indivisible root of both subject and object. As Kuroda says: "In contradistinction to the fallacious phenomena of existence, there is the true Essence of Mind. The Essence of Mind is the entity without ideas and without phenomena and is always the same. It pervades all things and is pure and unchanging . . . so it is called *bhutatathata*—permanent reality."

These large metaphysical conceptions seem to have been formulated as a commentary upon one of the fundamental propositions of the Buddha, that real self-consciousness does not involve isolation or "separateness" (*niratmana*). This teaching was directed against the general assumption that the forms of manifested existence are not images or reflections of reality, but realities themselves; but its special significance is that it placed the responsibility for that assumption where it belongs,—in human egotism and self-will. The Buddha never ceased to testify that the delusions to which men succumb are not due to the action of external forces, but to their own self-created ignorance, to their abuse of the natural functions of mind and body. We convince ourselves that we are separate egos, and the presumed reality of other separate egos and of an "external" world is then accepted as a matter of course.

The Buddha defined what is commonly called human nature as a compound of five primary *skandhas: rupa* (form, body), *vedana* (sensation, feeling), *sanjna* (thought), *sanskara* (predisposition, desire, dynamic imagination), and *vijñana*, the various meanings of which will be considered later, and which here may be translated loosely as the "life-energy" that binds or seems to bind the other

skandhas into an entity. The Buddha said that the wise man should affirm, as regards his body, his sensations, his thoughts, his desire and imagination, his life-energy: "This is not mine; I am not this; this is not a [real] self". He listed four heretical opinions concerning the relationship between the real man and each of the five *skandhas*. For instance, the disciple should beware of thinking: "I am this body; I have this body; this body is the essence of me; the essence of me is in this body."

True Buddhism, as Madame Blavatsky said, is a restatement of the same doctrine which had been the basis of the older Indian teaching of the Upanishads. The identical origin of these two great expressions of the Wisdom-Religion is further confirmed by any detailed comparison of the Mahayana *sutras* with the treatises attributed to Shankara Acharya, the founder of the Vedanta and the greatest of commentators upon the Upanishads. The only difference is one of terminology. For example, in the Vedanta, *atman* signifies the substratum of spiritual consciousness underlying all the manifestations of individual life, and is said to be one in essence with the *brahman*, that is, with universal consciousness. In the minds of Buddhists, however, *atman* came to mean the human individuality wrongly conceived as an unchanging entity, permanently isolated from the rest of the Universe. That explains why we meet with so many derogatory references to the *atman* doctrine in the Mahayana scriptures. It stood for the idea of the ego which they regarded as the source of all evil. It often happens that the most sacred word of one religion assumes a connotation the reverse of sacred, among the devotees of another faith,—like the *deva* or bright spirit of the Hindus, which became the Zoroastrian *dev* or devil.

Like the great Initiates of the Upanishads, the Mahayana sages do not argue that the sense of being a personality does not seem real to the man who experiences it. The lunatic who fancies that he is Napoleon, is Napoleon on the plane of his fancy but nowhere else. So the personality is a real entity only in the estimation of him who identifies himself with it. When it is truly discerned, it is known to be neither more nor less real than a mirage, than "a palace of the Gandharvas". Like a figure seen in a dream, it is an invention of consciousness into which is breathed for an instant the breath of life. Such a thing is, perhaps best described as neither real nor unreal, for it is impossible to enclose it in any category, either of being or of non-being.

> When Buddhism speaks of the egolessness (*niratmana*) of all things, this must be understood . . . in the sense that while all things have their characteristic marks, they are without self-substance (*atman*). Inasmuch as the cow is not the horse and the horse is not a cow, they are quite distinct one from the other. Their individuality is to be reckoned with, but as to each possessing any substance in itself, or anything that remains eternally so, except its appearance (*lakshana*), that cannot be. Therefore, things in one sense are as they are, but in another sense they are not. . . . The *Lankavatara* proceeds to say that the ignorant and confused use their own way of discrimination (*vikalpa*) to grasp the theory of non-ego, but as existence is really beyond any system of categories, the Tathagata's wisdom alone is capable of penetrating into reality (D. T. Suzuki: *Studies in the Lankavatara Sutra*, pp. 135-136).

As will become clear later, the Mahayana philosophers do not assume that personality altogether disappears even in the Absolute, even in Paranirvana. They were too wise to pretend that any attribute can be excluded from Paranirvana. If it be impossible to imagine what personal consciousness is like there, it is none the less unjustifiable to deny the possibility of any kind of Paranirvanic personality. There are many passages of paradoxical appearance which suggest that the Buddha's consciousness is a perfect blending of personal and impersonal elements. He is more truly individual than other men, but this is because his individuality is devoid of egotism. He has transcended the heresy of dualism, the delusion that an impassable gulf separates the knower from the known, the subject from the object, the individual from the Universe.

> The Tathagata is so called because he is not abiding anywhere; his mind abides neither in things created nor in things uncreated, and yet it is not separated from them (*Ashtasahaskrika*, II).

When the sense of identity is firmly detached from the *skandhas* and kept fluid and dynamic, the personal "self" of the disciple ceases to be an obstruction and begins to perform the function for which it was designed by Nature, being transformed into a medium which reflects the qualities of the Higher Self. This transmutation is associated with what is called the great "revulsion" of consciousness (*paravritti*), which originates as a change of polarity in *vijñana*. The life-energy, which has built the mortal man, reverses its direction and begins the building of the Immortal.

It is necessary to get as clear an idea as possible of the earlier connotations of this word, *vijñana*, before we approach a study of the doctrine which grew up around it in the Mahayana. As Dr. Har Dayal says: "It is distinctly stated in the Pali canon that *vijñana* is that *skandha* which continues to exist after death and enters the mother's womb for the next re-birth. *Mara*, the *deva* of Desire and Death, could not find the *vijñana* of Godhika and Vakkali after the death of those monks, though he looked for it everywhere. They had attained final and complete *nirvana*, and their *vijñana* was not reinstated in a new embryo" (*The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, pp. 74-75). In the Pali Dictionary we read that *vijñana* is a "mental quality as a constituent of individuality, the bearer of individual life, life-force (as extending also over re-births), principle of conscious life, general consciousness (as function of mind and matter), regenerative force, animation, mind as transmigrant, as transforming (according to individual *karma*) one individual life (after death) into the next."

Upon the general basis of such ideas, the Mahayana constructed a cosmological and psychological schema of great interest. As a result of experience and deduction, it was concluded that the life-energy in man is derived from the *alaya*, the ultimate source of all life-energy in the Universe; and that this universal principle, *alaya*, is also the highest principle of human consciousness, the container of all its divine possibilities. "Alaya is both the Universal Soul (Anima Mundi) and the Self of a progressed adept. 'He who is strong in the

Yoga can introduce at will his Alaya by means of meditation into the true Nature of Existence' " (*The Secret Doctrine*, ed. 1888, I, 49).

In its most abstract sense, the *alaya* is absolute consciousness or mind (*citta*), from which the seven conditioned *vijñanas* or phases of consciousness proceed, and into which they are resolved at the end of a life-cycle. These *vijñanas* are manifested in man as the five senses, ordinary mental consciousness (*mano-vijñana*), and self-consciousness (*manas*).

The evolution of the *vijñanas* in man can, however, only be understood, as it is seen to be an aspect of a universal evolutionary process. There seem to be, in fact, three distinct streams of evolution or three ways of regarding the operations of the one life-energy. They may be compared to the Monadic, the Intellectual and the Physical "Evolutions", to which reference is made in *The Secret Doctrine*, I, 181. First, there is the process which is occurring in Universal Nature.

> In the Yogacharya School, . . . the *alayavijñana* in its as yet non-dividuated phase is the energy behind inanimate life, the world of minerals, etc. It is also the life-force behind life in the vegetable world. As such it is the Form or essence of the objective world. Eventually this life-force attains the power of sensation and percipiency. It is latent in the vegetable world and is fully developed in the animal world. It becomes aware of the other currents in the stream of life, or, if you prefer, the other phases of the *alayavijñana*, from which we understand why it is said that it is both subject and object. As this sensatory or perceptive faculty develops, . . . thought or normal consciousness comes into being . . . in the higher animals and in man. This in turn develops into self-consciousness or reflection, . . . only to be found in the highest order of sentient beings. . . . This may be called the cosmic evolution of the *alayavijñana*, or the evolution of the Universe in itself . . . as it really is, as compared with the experienced universe which each person creates for himself (William Montgomery McGovern: *An Introduction to Mahayana Buddhism*, pp. 144-145).

One recalls the Hermetic axiom, that "Man [the Divine Monad] becomes a stone, a plant, an animal, a man, and finally a God."

Secondly, there is the process of the "inner self-realization" by every sentient being, that it is Buddha; that *buddhata* is the inmost essence of the *alaya* itself; that the manifestation of the Universe is a "skilful device" to make that essence manifest as the true Self of all beings. Therefore, as the *alaya* is the substance of which the Universe is formed, so it is the *tathagatagarbha*, the womb or matrix in which the Buddha is born.

In its third aspect, the *alaya* appears to be identical with *karma*, the Good Law which adjusts the aberrations of personal life to the ideal design traced for man within the *tathagatagarbha*. It is interesting that the literal meaning of *alaya* is store-house. In its *karmic* aspect, *alaya* is the depository of the seeds of past actions, the reservoir of all the unfulfilled *karma* which each centre of consciousness has generated during "beginningless time". The point is that every act, every thought, every desire, good, bad or indifferent, leaves behind it a seed which will inevitably tend to reproduce the act, the thought, the desire, when a season favourable to its sprouting recurs. In other words, when-

ever we put a part of ourselves into anything that we do, thus merging our identity with it, this force is stored up in the *alaya* in the form of *vasana* or "habit-energy".

There is the connotation that all the powers of consciousness are preserved in the *alaya*, though many are imprisoned in forms futile and unworthy of the true destiny of man. The practical implication is that the human being is free to choose between self-identification with the Buddha-nature which he really is, or with the lower nature, the psychic personality, fed by the "habit-energy" which has already fed countless such "impersonations" in the past. Buddhism has no teaching of an "original sin" which occurred at a certain moment in history. Sin, the fruit of self-will and unwisdom, is said to be without a conceivable beginning in time, as we understand time.

The divine compassion of *karma* is made manifest through the tendency of "beginningless sin" to repeat itself. The persistent return of a temptation to repeat some ancient self-indulgence, gives man his only opportunity to reconquer a portion of the life-energy, which is seized by the Dark Powers whenever the illusion of separate selfhood is mistaken, in thought or act, for a reality. The Bodhisattva is the great reconqueror of the possessions of the spirit. As Dr. Har Dayal suggests, the term Bodhisattva "should be interpreted as 'heroic being, spiritual warrior'. The word suggests the two ideas of existence and struggle, and not merely the notion of simple existence" (*op. cit.*, p. 9).

The *alaya*, in its "native condition", is said to be in a state of repose, being described as "Mind (*citta*) eternally quiescent". This repose, however, is itself a balance of forces, for the habit-energy with which it is charged is always ready to "explode" in action, as soon as the ever-mysterious manifesting power of Cosmic Nature inaugurates a new effort to raise the general level of consciousness in the Universe nearer to the state of Buddhahood.

The process of activity begins with the appearance of *manas*. *Manas* seems to be the *alaya* itself conceived as a positive or active power. "The *manas* is a discriminating agency by which the homogeneous, undifferentiated *citta* is divided into two parts: the one as the seer and the other as the seen; the one as the grasping ego and the other as an object grasped. The *manas* is not only an intellective but also a conative principle. . . . The *manovijñana* is separated from the *manas*, only retaining the latter's intellective function, and may be translated as the intellect; in which case the *manas* may be regarded as corresponding to the will and the affection. The five (other) *vijñanas* are thus the five senses which discriminate a world of individual forms, each within its own sense-field" (Suzuki: *op. cit.*, p. 248).

Manas, as defined in the Mahayana, resembles the theosophical principle of the same name. In one sense, it is a product of the interaction between the "higher" and "lower" aspects of the *alaya*, between that part of the *alaya* which is called the *tathagatagarbha* and that part which is the agency of *karma*, the storehouse of "habit-energy". That is why it appears to borrow attributes from both *Buddhi* and *Kama*, from the purest aspiration and the basest desire. It is "consciousness as the will to be", the principle of individualization which blows over

the surface of *alaya*, setting in motion the "waves of differentiation" which evolve into "this world of particulars where the intellect discriminates, the affection clings, and passions and desires struggle for existence and supremacy". This image of the wind evokes the universal myth of the Logos, the Spirit of God or Narayana, moving over the waters at the dawn of creation. In a less exalted phase, *manas* is the magician who falls a victim to his own powers. It calls forth the illusory form of the objective Universe, and then imagining itself to be the subject that views this "picture", it is deceived by the fancy that both subject and object are permanent and real. In so far as it is, in this way, the author of all egotism, it bears the name of *klishta-manas*, meaning "*manas* in defilement".

In ordinary human consciousness, *manas* can scarcely be said to exist as an independent principle. It seems to be always associated with one or more of the other six *vijñanas* which themselves become centres of self-consciousness, in so far as *manas* is entangled in them. For example, if a man thinks of himself as his body and acts accordingly, he merges the identity of his *manas* in that of his body.

These lower *vijñanas* are, of course, not evil in themselves. Their natural function is to keep open a way of communication between the subjective and objective "halves" into which the activity of *manas* "divides" the *alaya*. Thus the sense of sight, faithfully transmitting the visual aspect of the objects with which it enters into relation, should be a means of acquiring knowledge of the spiritual truth which this visual aspect of things reflects. But this is only possible when the sense of sight is firmly controlled by the disciple, who must feel himself to be as detached from it, as if it were an object external to his body.

Doubtless, the commonest instance of wrong self-identification is the blending of *manas* with the *manovijñana*, the normal brain-mind, or Lower Manas, as it would be termed in theosophical literature. The *manovijñana* "is a sort of door-keeper between *manas* and the five *vijñanas* [of the senses]. All the impressions and reports gathered at *manovijñana* are here classified according to the categories of 'me and not-me'—this being the function of *manovijñana* given by *manas*. The authority of *manas* thus increased by its faithful servant and backed inwardly by the presence of the *alaya*, gains strength in the conviction that there is an ego on the one hand, and an objective world in all its reality on the other hand. From the disciplinary point of view, the most refractory agent is *manas* supported by *manovijñana*. When this pair, especially *manovijñana*, is put back to its proper function and made to see things in their true bearings inwardly as well as outwardly, the *vijñana*-system ceases to be an vil-creating machine and becomes the storage of things good and pure" (Suzuki: *op. cit.*, pp. 197-198).

The cure is, therefore, a "revulsion" occurring in the whole system. The five senses must cease to be vehicles through which self-will gratifies itself, and the *manovijñana* must cease to be the intelligent agent directing this self-will and planning its expressions. But above all there must be a "revulsion" in

manas itself; that is, there must be a complete change in the orientation of self-consciousness. *Manas*, as the subject or thinker, "takes as object [of thought] the Universal Consciousness (*alaya vijñana*) which is its support. It conceives of this latter as 'I'; it conceives of the phenomena associated with the Universal Consciousness as 'mine'" (*Vasubandhu*). This whole order must be reversed. The *alaya*, being in essence pure and undivided, cannot be rightly conceived either as subject or object. It is not denied that knowledge of it can be attained, but such knowledge is of the nature of immediate spiritual vision and is the fruit of inner union. *Manas*, therefore, in its own nature can never know real truth, but it can sacrifice its sense of individuality, yielding up its content of "life-energy", which may be said to contain the fine aroma of all the experience which it has garnered. The Mahayana suggests, in veiled language, that, after the sacrifice of the last vestige of egotism, the "life-energy" of *manas* is transformed into the nucleus of a real self-consciousness in the real world, "the realm of the *tathagatagarbha*." So we have the final conception of this series, the conception of "the real, immaculate ego, *suddhisatyatman*, going beyond the grasp of relative knowledge" (Suzuki, *op. cit.*, p. 254). The following quotations from the *Lankavatara Sutra* bear directly upon our subject. They are cited by Dr. Suzuki in the book to which several references have already been made.

The *vijñana*-system evolves as one solid undivided body. The evolution thus goes on, but when the nature of a visible world is not understood as Mind, there is a constant rise and disappearance of the *vijñanas; manovijñana*, in union with the five sense-*vijñanas*, grasps forms and appearances in their multitudinous aspect; and there is not a moment's cessation of activity. . . . The body of the five sense-*vijñanas* is exempt from transmigration, is not susceptible to pleasure and pain, and has nothing to do with the attainment of Nirvana. It is the *tathagatagarbha* that is affected by pleasure and pain, becomes the cause [of Nirvana], is subject to evolution and disappearance, and becomes stupified by the four kinds of habit-energy (pp. 198-199).

The *tathagatagarbha* contains in itself causes alike good and not-good, and from which are generated all paths of existence. It is like an actor playing different characters without harbouring any thought of "me and mine". . . . The philosophers not understanding this become attached to the fixed idea of a creator. Infused with the habit-energy of various kinds of speculations and errors which have been carried on since beginningless time, the name of *alayavijñana* obtains [as *alaya* means all-conserving]. It is in company with the seven *vijñanas* which are generated in the dwelling-house of ignorance. The body [of the *vijñanas*] is stirred uninterruptedly and all the time like the waves of the great ocean, but [the *alaya* itself] is free from the fault of impermanence and devoid of the thought of ego and is in its ultimate substance perfectly immaculate. . . . As long as the *alayavijñana* known by the name of *tathagatagarbha* is not set in motion and differently oriented, the cessation of the seven evolving *vijñanas* will never take place. The *tathagatagarbha* is awakened and grows quiescent as one perceives what is meant by . . . the non-existence of ego-substance in particular objects; and when there takes place the revulsion [in the *alaya*] by gradually ascending the steps [of perfection], a man will never be led astray by the methods and views held by the philosophers. . . .

The mind is to be regarded as mirror-like, perfumed by speculation since the beginningless past: when things are truly observed, they are not as they appear. . . . As the ignorant see the finger-tip and not the moon, so those who are addicted to letters understand not the thatness (*tattvam*) of the things I teach (pp. 193-195).

By being untruthful it is meant that the self-nature of things is not truthfully discerned as it is in itself. When, however, an untrue view prevails, there is an attachment to the self-substance of things, failing to see them in their solitary quietude, and as long as this quietude fails to be seen, there will be no disappearance of wrongful discrimination. . . . O Mahamati, one finds Nirvana where one sees the abode of reality in its truthful signification and abandons the discrimination of all that is mind and all that belongs to mind. Then there is the realization of supreme wisdom which lies in the inmost consciousness of the Tathagata. This I call the Solitary (*vivikta*) and Nirvana (pp. 294-295).

Born or unborn, the Mind always remains pure: those who reason about the existence of an ego-substance—why do they not prove it by illustrations? . . . The self realized in your inmost consciousness appears in its purity, this is the *tathagatagarbha* which is not the realm of those given up to mere reasoning. . . . The *citta*, pure in its original nature and free from the category of finite and infinite, is the undefiled *tathagatagarbha*, which is wrongly apprehended by sentient beings. As the beautiful colour of gold and the brilliance of a stone are revealed by purification, so is the *alaya* which is hidden in the *skandhas* revealed to sentient beings. The Buddha is neither an individual soul nor the *skandhas*, he is the wisdom of non-outflowings (*jñanamanasravam*), and knowing that he is eternal quietude, I take refuge in him. . . . On account of external defilements from the beginningless past the pure self is contaminated: it is like a soiled garment which can be cleansed. . . . As the essence of medicinal herbs, as fire hidden in fuel, so the soul in the *skandhas* is not perceived by the dull-minded. As the unwise fail to see that in all things existent there is the nature of eternity and emptiness, so they do not see the soul in the *skandhas*. If no real self exists, there will be no stages [of Bodhisattvahood], no self-mastery, no psychic power, no anointment of the highest order, no excellent *samadhi* (pp. 255-256).

One could multiply citations, but, in the writer's opinion, those here given are sufficiently rich in meaning to provide countless subjects for meditation. This is, indeed, certain, that the Mahayana, like all profound mystical systems, can only be understood by the development of an inner understanding based upon inner experience. Any commentary, which is merely mental in its origin and purpose, is apt to mislead both the commentator and those who take him for guide. It is not unnatural that anyone who tries to interpret these subtile doctrines should feel that it is in order for him to apologize to his readers for attempting what is beyond his powers. This is particularly true of this subject of the false and the true self which we have been examining. In the Chinese *Sandhi-nirmocana-sutra*, there is a stanza often quoted by those who allude to the Yogacharya psychology.

The *Adana-vijñana* is deep and subtile,
Where all the seeds are evolved like a stream;
I do not elucidate this for the ignorant,
For they are apt to imagine it an ego-substance.

STANLEY V. LADOW

(*To be continued*)

THE JOURNEY

IN these days of modern transport and locomotion, there are few people who do not make a journey of some kind, and thus have some experience of life beyond the precincts of their own homes; at the other extreme there are those who travel widely, and others again who encounter hazard and difficulty in their journeyings, as evidenced in the mountaineer and explorer.

But it is not with such journeys in the general sense that our subject is concerned—it refers to one of a specific character, to a journey which, strange to say, does not necessarily imply any outward movement at all. This paradox may be difficult to understand, but it can well be seen by turning to *The Voice of the Silence* where we read: "Thou canst not travel on the Path before thou hast become that Path itself", and by referring to the footnote, which further says: "When this path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving*, O holder of the bow, *is the travelling in this road.* In this path, to whatever place one would go, *that place one's own self becomes.*"

This particular journey, then, is the journey to the Master, and can only be accomplished by ardent desire and determined will. It has been said that "when a man really wants to know the Master he will know him, but it must be a one-pointed, overpowering desire." This may appear a selfish quest, but it is not, in reality. There is nothing selfish in the Master, and there must be nothing selfish in the disciple, for to know the Master the disciple must be like the Master.

There are two factors essential in this great adventure, and they are faith and love. We must have faith that our goal can be attained, and is not a mere idle dream or foolish fancy. We must have faith that we can contact the Master, or we shall never exercise the will to that end. We need love to carry us through the trials and temptations we are sure to meet, for in this spirit we can gladly face all experience for the training it will provide. The steel must be tempered; and if we really wish to help to serve, we must welcome the discipline that will make us resolute and strong. And there is one very wonderful thing that will increase as we go along, and that is our vision and understanding of the Master's love for us. This is the lodestone, the magnet that will draw us to him and carry us far. We shall see a significance in the lines: "Souls of men, why will ye wander from a love so true and deep", that we never saw before. It will strike home to us in no uncertain fashion and reveal the pettiness of our lives. If it does this and spurs us on to greater effort, both inner and outer, then the gods may have cause to rejoice.

Since this journey does not necessarily imply any outward movement at all, it surely indicates a progressive attitude toward life; there must be an increasing vision and understanding of the purpose of life, and this is only attained

by a practical embodiment of our ideals. As we live the life we shall know the doctrine, and in no other way. First-hand knowledge is not gained by mere lip service, but by "being", by "becoming". There is no favouritism in this school of experience; we must learn the first lesson before we can be taught the second. We can only be helped by our real need and not our fancied need. The Masters have said, "Deeds are what we want and demand." Thus our faith must be translated into action. If we believe in the Masters and their teachings, we must show it in the way we live.

The journey to the Master is one of increasing likeness, and it is only on such terms that contact can be made. It is wonderful that contact can be made without movement; we do not need to go away to some quiet, remote spot for such experience. From within ourselves we can rise to the plane where the Masters are; and this is no conjuring trick, but a genuine raising of the consciousness to the spiritual plane, which is theirs. This, then, is inner contact, whatever may be our lot as regards outer things. Doubtless the times and cycles are different; what is opportune at one time is not at another,—which recalls the experience of a certain chêla who set out to find his Guru and the resultant physical contact. It was no doubt a wonderful experience, and must have made a lasting impression; but greater still must be that inner vision and touch when the consciousness is raised beyond the confines of the physical plane, without severance from earthly life. It is surely a taste of the Immortal and, as such, a real triumph for the personal man. Not that this should be, by any means, a cause for pride or egotism, but rather for greater humility and thankfulness.

The journey to the Master is one of stages or degrees, in which all have varying experiences. But varied as these may be, there are certain similarities, and one of these is in the association of kindred souls. The younger meet the older, and are encouraged to go forward by their greater purity and light; by their nearer approach to likeness and Reality. On the other hand, the older are gladdened by the forceful, persistent efforts of the younger, and are ever ready to advise and adjust as occasions arise. The experience of the younger meeting the older is a definite stimulus to higher ranges of attainment, and fills the gaps in the ladder of life that would otherwise seem to exist. Man can be perfect as his Father in Heaven is perfect, and can bridge the span between the human and the Divine.

For the aspirant or would-be disciple, all this seems afar off, exceedingly remote; and so it is necessary and wiser, once that he has a view of the plan, to concentrate his attention on the steps immediately ahead. The journey to the Master, which discipleship involves, is akin to the action of the sailor unfastening the moorings of the boat, and leaving the security of the harbour; he sets out for the open sea with all its risks and dangers. If none were brave enough to take such chances, voyages would be idle dreams instead of definite accomplishments. In like fashion the would-be disciple launches his boat on the sea of life, and takes all the risks and dangers that adherence to divine Law engenders. He takes the vow to live his life out from the standpoint of prin-

ciple, regardless of consequences, and to accept gladly the events and circumstances which the Law provides, having faith that this particular order, whether it consist of poverty or riches, sickness or health, trial or difficulty, is the wisest and best for him at any given juncture. Such a step, which one might say is practically the beginning, clears the way and opens up the path that was otherwise obscure; gives a definite indication of the direction to be taken, and places on record the soul's urge to return again to its own. The cry of the soul, like the cry of the prodigal son, is always heard, and the messengers of the gods look down for the tiny flame that has dared to establish itself in this darkened world. In due time communication will come. There have always been teachers and pupils, older and younger students,—why not now?

There is much said, in various works, of discipleship and its trend,—no need of going into it here in detail; but one or two points may be stressed. We are told that "when the pupil is ready, the Master is ready also." This is no mere platitude but contains as much as we can read into it—and that, of course, is the measure of our intuition and our faith. It may be difficult to believe that a Master, who is an embodiment of the Divine, takes an interest in the aspirations and efforts of the would-be disciple—far beneath him in spiritual stature, and yet so it is. The Master not only takes an interest in the neophyte, but has a love for him that is beyond the power of words to describe. When a trial has been bravely faced and gone through, a circumstance accepted and made good, the Master yearns to press that child-soul to his heart. The Master's love goes out to him with endless patience; he longs for the day when the pupil can be accepted as an accredited agent or disciple.

We may now see more clearly the meaning of the words: "Thou canst not travel on the Path before thou hast become that Path itself." The Path is a way of becoming, an embodiment, that admits of no lesser interpretation. We *are* that Path as we actually experience its light and truth. We must therefore conform to the ways of living whereby this is to be attained, and there are many ways in which the nature requires to be attuned for this purpose. This Path is referred to by Jesus when he said, "I am the Way, the Truth and the Life. No man cometh unto the Father but by me"; but how little have these words been understood and consciously followed.

It remains for each one to decide as to the value and significance of making the journey. If we do see its import, we shall take the plunge in response to our inner urging, and then learn for ourselves at first-hand how truly the step is worth while. And, gratifying as this may be, there is that greater joy of knowing those who have toiled for years in the Cause, for to all of us our strength is only as the day. The Lodge seeks to draw to itself all souls who are ready and willing to make this journey to the Holy Land, that they may fit themselves for service, and be, in some measure, conscious co-workers with nature, as the Masters are completely. If we remember that the greater the likeness the greater the service, we shall rise to our high calling, and strive our utmost to manifest the powers and energies of the Immortal.

STUDENT.

SELF-DETERMINISM

MAN'S struggle for liberty, which has come to a head periodically since the dawn of history, has carried him afar afield. For, whether it be liberty of conscience, as in the Reformation, or political liberty, as in the French Revolution, or liberty as to privileges (the social liberty which our present chaos bids fair to lead to),—it is all, fundamentally, a perversion of the urge of the soul to gain freedom from the self, of the will of the soul to wield, untrammeled, the spiritual powers rightfully belonging to it. These are the only real "Rights of Man". Even the desire to explore untrodden territory, or the desire to fly (when not sheer desire for sensation) are a distorted expression of this higher urge—and it is doubtful if they offer as their goal anything finer than the quiet sense of achievement and unfolding vista, that accompanies even a small self-conquest, reasonably complete.

The personal self, feeling the soul's urge, has as in all things dragged it down, perverting it into a desire for unlimited opportunity to expand and assert itself, and to gain as much power over other selves as it can seize. At bottom, of course, the error lies in regarding energy, force, as a personal possession. Theosophy offers the corrective in its concept of a universe composed of hierarchies of spiritual beings, with rays of force, extending downward to each successively lower group or plane, until the least and most finite is in line of communication with the Divine Thought at the head: "through the countless rays proceeds the Life-ray, the One, like a thread through many jewels." This concept once accepted, the true basis of class distinction is disclosed, and there is no longer a basis for class struggle. The force received by each group or class is, both in kind and degree, the force adapted to that particular group for the fulfilment of its particular function in the great scheme. Also that force is held in trust. Had the evolutionary plan developed as intended, there could be no turning of one group on another, no confusion of groups, no usurpation of force or struggle for supremacy.

Viewing only our own day, with its complete confusion of classes, with individual self-assertion avowedly cultivated as a major qualification for "success", and with a general reversal of the standard of values, the standard of what is and what is not worth while in life,—it is difficult to see how this hierarchical scheme could ever be applicable on the human plane. It is easier to see, perhaps, if we turn to the period of the French Revolution. That Revolution was responsible in rather large measure for many present ills, since current democratic, socialistic and communistic doctrines received, at that time, their first forward impulse (in our modern era), and it affords a field in which causes and effects closely related to the present, can be regarded in relatively right perspective,—a truer perspective often, than we can attain when regarding events nearer by.

Our contemporary historians, drawing on hitherto unpublished documents of all sorts, archives, journals, letters to and from eyewitnesses of the events of the time, are contributing continually to a better understanding of the Revolution. They have confirmed the already-accepted fact that in the preceding century, the life of the common people, instead of being wretched to a degree which compelled their final revolt, was in most cases comfortable and sometimes ample. Taxation, while vexatious in the extreme, is shown to have been by no means ruinous. The taxes had roused the animosity of the peasant, and only by a show of dire poverty could he evade payment. "The richest man in a village", wrote a Frenchman in 1709, "would not dare to kill a pig at present except by night, for if he did so in public, his taxes would be increased." Similarly, a story is told of Rousseau, lost in the mountains, and meeting with vehement refusal when he begged some bread at a peasant's cottage. The man repeatedly declared his cupboard was empty, he had been stripped of his last morsel—but finally, reassured by learning the name of his would-be guest, he produced from a secret store, meat, bread and wine, insisting that he would be lost "if anyone were to know that he possessed so much wealth". "The people groaned, wept and protested incessantly, and those came off best who groaned, protested and wept loudest and longest, so as not to appear richer and more easy to deal with than their neighbours."

The fact is likewise confirmed that in 1789 the people were by no means desirous of a Revolution directed against the King. A financial crisis, it is true, of a most extreme and critical kind, with the usual accompaniment of unemployment and want, brought things to a head, and started the Revolution, but the fundamental purpose of the French people as a whole was to get rid of certain hated forms of taxation and certain left-over feudal rights. Mirabeau wrote, "I feel deeply how great is our need to kill ministerial tyranny and to raise up the authority of the throne once more." The early leaders wanted the King to lead the Revolution, and their aim was to free the authority of the King, not to destroy it. The much-discussed Constitution did not mean to them the subordination of the monarchic system, but "the kingdom ruled by a King freed from any hindrances that yet remained." Public opinion was not inclined toward drastic reforms. Louis Madelin writes: "A careful examination of these parish reports, the results of the deliberations of local authorities, leaves one with a very definite impression that our ideas of what the people's wishes were in 1789 are entirely erroneous. *Equality in matters of taxation and justice*, much more than a 'Liberty' which no average Frenchman, and much less the peasants and workmen, either understood or desired." The peasant's chief interest was to "free the land", and that being accomplished early in the Revolution, he was satisfied.

The major cause of the Revolution, the most pernicious influence in the entire period, is shown to have been the work of Voltaire and his fellow philosophers and encyclopedists. Practically without exception, every outstanding figure in the Revolution is shown to have formed his ideas on the basis of their writings. "I have traced the destruction of ideals right through the century",

writes Madelin, "and have reconstituted each of the score of men who were the protagonists of the great drama that lasted from 1789 to 1799, in the moral and intellectual surroundings amidst which they grew up. Every one of them bears the impress of the same philosophy." It was a purely destructive philosophy,—anti-monarchic, atheistic, sensual, aiming at the overthrow of civilization and the establishment of a state in which all men would have equal rights and equal possessions.

All over France, it was adopted and propagated by clubs, societies, reading circles, *salons*, academies, patriotic societies, agricultural societies and Masonic lodges (the latter with principles very different from those prevailing to-day in the Masonry of England and America). These were affiliated, and carried on incessant correspondence and exchange of news. From them developed the Jacobin Club, and in them lay the machinery which gave that terrible body its power. There grew up a passionate enthusiasm for educating mankind and showing the way to Liberty, carrying to all the world the new political gospel. Then as now, catch phrases had incalculable power, and the "Rights of Man" and the "inalienable sovereignty of the people" became things to die for. There was much sentimentality and enthusiasm over the American Revolution. Some became Quakers as an expression of that feeling; others went to America with Lafayette. It seems most unlikely that any of the extremes of the Revolution would have developed except for this malignant poison. "The Terror itself was not—as is commonly pretended—necessitated by the perils of the country; indeed, it reached its height after the victories of the French arms had removed all danger of invasion. It was deliberately maintained, and intensified by Robespierre and his lieutenants, as the necessary means to their end, which was the social revolution. 'That which constitutes a republic', said Saint-Just in the Convention, 'is the destruction of all that is opposed to it'" (*The French Revolution*, Pierre Gaxotte). The infection spread to practically every strata of society.

The aristocrats were divided among themselves (and of course, thereby weakened), some adhering almost too rigidly to the old régime, others entering blindly and headlong into the liberal theories of the time. In the *salons* the philosophers, sought after everywhere, were treated with adulation. Even the Court was interested. At the theatres, subversive plays were applauded—"I should not have believed", wrote a member of this class, "that it could be so amusing to see oneself hanged in effigy." As a whole, the courtiers were estranged from the monarch by the philosophical vogue.

The lawyers, who formed a class by themselves and a numerous one, were more deeply dyed than any other with the "new" ideas. In the Assembly they represented the agricultural classes, but to the simple wishes of their constituents as expressed by the latter, they added all their own idealistic theories based on those of the philosophers. Out of 700 deputies, more than four hundred of the bourgeois were petty lawyers of this stamp.

The clergy were divided among themselves—the lower clergy regarding with shame and anger the abuses practised by the higher. But there was almost

entire unanimity among them in their endorsement of the Revolutionary ideals and democratic principles. Influenced by the theories of the philosophers, it was their attitude and procedure in the Assembly which made possible the triumph of the Third Estate; they hailed with enthusiasm innovations which later worked to their own undoing.

The army, shot through with subversive ideas, was a menace instead of a safeguard. The officers, it is claimed, were in many cases not fitted to command, and the men, badly recruited and including ruffians of all kinds, though brave were dangerous. The *Gardes Françaises* announced early in the Revolution that they belonged to the Third Estate, and would fire only on nobles and ecclesiastics. One instance is given of a member of the *Gardes* boxing the ears of an officer. Ill-treating, threatening, robbing and even imprisoning officers was a frequent occurrence in many regiments. There were various reasons for the general spirit of insubordination, but not the least important was Freemasonry. Twenty-five lodges in army circles were, by their emphasis on equality, certainly not contributive to military discipline.

The King is shown to have been notably fearless where his personal safety was concerned—a most well meaning man, industrious, conscientious, possessed, in fact, of all the virtues of an excellent private citizen; but he was weak, and, in matters of state, inactive, undecided, unwilling to assert authority, always hesitant to act the King where firmness and decision were called for. Gaxotte quotes him as saying to Malesherbes, when the latter resigned his post, "How lucky you are! I wish I could leave my post!" and continues, "At heart he was the King in [Fénelon's] *Télémaque*, a crowned philosopher who blushed at giving orders to free men. He was so saturated with Fénelon and Rousseau that, a year after his accession to the throne, he became affiliated to a Masonic lodge attached to the Court."

Much of the King's inaction at certain crucial points would of necessity have been accounted for by the disaffection in the army. He could not act boldly where results were dependent wholly on military support. But in keeping with the theories of the day, he had unlimited belief in the goodness of Man, the kindheartedness of the people, and he was determinedly unwilling to cause bloodshed, however great the need or the gain which might be effected. His passivity at times, when (as is now apparent) a mere show of firmness would have turned the tide, is almost incredible: his failure to take action at the fall of the Bastille; his failure to enforce his decree after the Tennis Court oath; his failure to make any resistance at the time of the march on Versailles when, a contemporary wrote, "any captain of grenadiers could have saved both him and the State, if he would only have allowed anything to be done"; his refusal to use force when stopped on the flight to Varennes; his surrender to the Assembly before the capture of the Tuileries. At point after point, he was beaten before the battle had begun, and beaten by his own mental attitude.

The failure of the established classes to be true to their traditions and their destiny was not limited merely to those already mentioned. Madelin refers to the indifference of the European monarchs to the fate of Louis XVI, adding,

with numerous proofs, "The blood of kings had ceased to be sacred in the eyes of their fellow Kings." It marked a general trend,—the point being, that the trend begun then finds its logical outcome in the confusion of to-day, a confusion that is world-wide, for even Asia has become inoculated. And it would be a great mistake to suppose that France has recovered from the insanity which then possessed her. She is facing this year a deficit of from eight to ten *milliards* of francs, and the Socialists, who hold the balance of power, refuse to allow any of those economies—including the suppression of needless government bureaus and of innumerable political perquisites—which every patriotic Frenchman desires (see *La Revue de France*, August 1st, 1933; an article by Raymond Recouly on "Finances et Pacte à Quatre"). But to return to 1789:

The Government represented, in the members of the Assembly, the theories of every one of the philosophers. Many of the members had been agitators for years, eager to gain power, but rather at a loss when actually faced with the opportunity to act. The earlier stages of the Revolution were accordingly characterized in the Assembly by wavering, indecision, uncertainty. Each party in turn thus allowed, successively, a more extreme element to get the upper hand and wrest away its power, and policy came to be determined increasingly by popular uprising. Mirabeau stands out as the one strong figure of the period—a man of titanic mould, he had lived his life in and from the lower nature until its shackles bound him to earth like Gulliver. The Revolution brought his higher powers into action, but years of evil-living had fixed their imprint; what he now attempted from right motive was always baffled, the edge turned—the good that he would do, he could not—and he died partly of despair caused by the Revolution which he realized he had helped to unloose. He wished to aid the monarchy. He saw more clearly than anyone else the ruin that lay ahead. He wrote, "I am furious at the idea that I have only helped to bring about a huge destruction." Madelin, who gives a most illuminating analysis of certain of the leaders in his *Figures of the Revolution*, quotes someone as saying of Mirabeau, "He is the only man to whom one can pay the compliment of believing that, had he lived, France's destiny would have been changed."

Sharing the general fond belief in the goodness of human nature, the Government, when anarchy finally began, had no way of meeting the situation. The police force had been reduced to nearly nothing; the army, as already indicated, was undisciplined and mutinous, and but few troops were at hand. When the frequent insurrections occurred, the Assembly declared itself "sorrowfully surprised", but took no action, and the officers who tried to resist the mutinous troops were regarded as thereby blameworthy. Mutiny became so extreme that the Government summoned fresh troops, but then nullified whatever good effect was produced, by ordering them to abstain from violence and under no circumstances to fire on the people.

The significant fact is that from top to bottom of the social scale, from King to commoner, the hierarchical system had ceased to function. What ought to

have been a line of connection had been broken and scattered: a King who did not believe, or who only half believed, in his kingship (compare with his attitude, Louis XIV's conviction that "the office of a King is grand, noble and delightful"); a Government that had ceased to govern; an Army that had ceased to obey; an aristocracy that had ceased to be aristocratic, either in spirit or behaviour; a clergy that was either corrupt or rebellious, when it ought to have set an example. From one aspect, it was all a widespread passivity, a negative attitude at the point of duty; a letting down of the sense of obligation—not only of *noblesse oblige*, but of bare recognition of the law governing each man's position in life. However, in many cases, the reverse aspect of that same passivity was positive self-assertion: the licentious prelate, negative to the duties of his See, positive in his self-gratification; the courtier, negative to the duties of his estates, positive in his search for pleasure or preferment or personal aggrandizement.

Robespierre was an outstanding example of positive self-assertion *in excelsis*. He is shown to have been actuated by exaggerated vanity and egotism. Cold, unfeeling, an extreme *idéologue*, carried away by his philosophical fancies, he regarded himself as the incarnation of Liberty, of the Republic, of the Revolution; therefore *these* were attacked when any opposition to him was shown. This is the key to much that he did. His work, the Terror, is perhaps more widely known than any other part of the Revolution to-day: the *Noyades* under Carrier in Brittany, when hundreds of innocent men and women were bound together and drowned; the slaughter in Toulon, reducing the population from 29,000 to 7,000, after which Barras, the perpetrator, was, according to his own account, hailed in Marseilles as "the Saviour of the South"; the massacres in Lyons when, the incessantly active guillotine not being sufficiently wholesale in its methods, people were herded together and mowed down with bullets, then tumbled into the ditch behind where they fell, and buried in it, alive or dead. G. Lenotre, in his *Compagnie de Jéhu*, has reconstructed in minute detail this hideous period, when the earth was so blood-soaked as to be slippery to the tread, and Fouché, agent in the destruction, wrote, "Their bloody carcasses thrown into the Rhone presented a terrifying sight, and an impression of the people's limitless power."

In the welter of depravity and horror of the later stages of the Revolution, there is one significant point which warrants special note: the dregs of the country now governed it. Paris, to which had drifted the destitute unemployed from all the provinces, had, during the last few years, become a rendezvous as well for revolutionaries from all over Europe, malcontents, political exiles, "the wreckage of abortive insurrections". In the smaller towns and villages, likewise, the evil elements had gained the upper hand, terrorizing all others. The self-assertion which had at first manifested on the intellectual plane (and which, there, was held in leash to some extent by the force of long-standing tradition, customs, habitual social observances and all the other props which aid so-called civilized man to maintain his equilibrium), had now worked its way down to the lowest depths, where the self-assertion of the thief and the ruffian recog-

nizes no restraints. Every revolution follows the same course: rebellion against authority, the overthrow of existing law and order, a resultant chaos, then the backward swing to some new authority imposed from above (and frequently an authority far more oppressive than that of the old régime). The France of the Revolution became "a heap of ashes soaked in blood" before the better element, the real France, again became positive, and before the swing of the pendulum placed her under the will of a Napoleon.

The consideration of such facts throws light on various theosophical principles; but the principle of chief importance, perhaps, is that referred to in the beginning, involving the difference between real and fictitious liberty. In the hierarchical system, each group should be at-one in will with the group next above it on its ray, making an unbroken line of force. In application on the human plane, it is a matter of obedience to authority, the obedience of each to the will next above,—beginning with the obedience of the child to its parents. The ideal would be that the parents in turn obey a higher will (that of the Higher Self),—the same will that exists potentially in the child. Rising in the scale, as obedience becomes more nearly perfect, it develops into more than obedience: at-onement with the higher, when real freedom is attained. A Master obeys his own light, but that is the Supreme Light, and is identical with the light of other Masters. Man perverts this: obeys his own "light" wherever he stands, whether that "light" be evil or good. It is the perversion that leads to trouble, the world over. History could be written as a record of the struggle of the mob to express itself, unhindered. And this age-long struggle for "liberty", with its attendant warfare and bloodshed, will end only when it is recognized that real freedom lies in freedom from self—an ever-continuing self-transmutation, and an ever-ascending Self-realization. That is the only real freedom; it affords the only real progress, and it leads to the only ultimately satisfying goal. Behind the outer fact is a law of the universe, the same law that lies behind those well-known lines from a Sufi poet:

I died as mineral and became a plant,
I died as plant and rose to animal,
I died as animal and I was man.
Why should I fear? When was I less by dying?
Yet once more I shall die as man, to soar
With angels blest; but even from angelhood
I must pass on: all except God doth perish.
When I have sacrificed my angel soul,
I shall become what no mind ere conceived.
Oh, let me not exist! For non-existence
Proclaims in organ tones, "To Him we shall return."

J. C.

THE GREAT PYRAMID

WE do not believe that there is another monument of antiquity, or great relic of the past, which has been studied more and understood less, about which we know so much and know so little, as the Great Pyramid.

If we seek the salient points in its history, we find that it has important periods peculiar to itself. We know: (a) That in prehistoric times it was in use for a sacred purpose, and that this purpose was related to, and interwoven with, the life of a great nation; precisely how, has been the subject of a variety of conjectures leading to some generally accepted conclusions. (b) That it stood quiescent, silent and sealed for a long time, attracting very little attention. (c) That after interest began to revive, and curiosity—particularly in the western world—was aroused, it was subject to numerous investigations, measurements and surveys throughout the centuries, until now such a vast amount of detailed data of almost every conceivable kind has been collected, that it is actually possible for one having the time, inclination and library at his command, to write a voluminous and valuable discourse on the Pyramid without ever going near it.

Too gigantic and stable to be destroyed by man or by the elements in a long time, containing within itself its subtile, involved and intriguing mysteries, it remained practically an unsuspected storehouse of information and records until it was opened under great difficulties by Al-Mamoun about the time of Alfred the Great. Al-Mamoun failed to find the treasure, wealth or records that he sought, whichever it may have been, and the modern "diggers" have been baffled in important respects just as he was. But from that time on, the accumulation of information regarding the Pyramid proceeded with various vicissitudes until it began to be noted that certain of its dimensions were related to systems of measurements in vogue in ancient times, and also to more or less intricate geometrical propositions. Now it is realized that its detailed measures and geometry are involved with astronomical data and with almost every conceivable kind of a cycle that is known to the western world. It was not until about 1800 to 1850, however, that the first thorough surveys and studies were made, which led irresistibly to the conclusion not only that the ancient Pyramid builders knew as much about astronomy as we know, and more, but that they knew all of the cycles, with their epacts, known to exoteric and Biblical prophecy, and many others beside, which are identifiably involved with Pyramid geometry and masonry.

In the year 1878, Dr. Grattan Guinness published his very orthodox work illustrating the cyclic character of profane and sacred historical events and periods—all of which was subsequently confirmed by Pyramid chronology through the investigation of the Edgar brothers and Davidson and Aldersmith, the latter expanding and correcting Guinness's work, and extending the interpretation to about the year 1960 and in some particulars even further.

The amount of archæological, scientific and engineering work done in Pyramid investigation is highly creditable and laudatory, for earnestness, thoroughness and, in some cases, for intuitive liberality of thought with considerable freedom from bias. Nevertheless, for the western world, the facts and data collected have not been sufficiently well interpreted and applied to illuminate the real meaning of the activities of the ancient Lodges when the Pyramid was in use by them. Up to a very recent time, there has been apparent unwillingness to attribute its date to any period prior to 4004 B. C.—the date fixed by Archbishop Usher for the creation of the world! This is in sharp contrast to the suggestions made by Madame Blavatsky, that it is at least 70,000 to 78,000 years old, or to the important notes made by Mackey of Norwich in 1825-1830, which supply data substantiating the opinion that it may have been in existence, in a preliminary basic form at least, about 143,000 years ago. At that time, due to the great inclination of the ecliptic, the sun would have shone down the *northern* passage-way at noon!

As long as Pyramid study consisted of measuring, weighing and geometrizing, all was simple, but now that the stock of information conveniently at hand has permitted students of the occult a glimpse into ancient mysteries, we cannot help noting that nearly every fact, having a hint of deeper meaning, is compelled or constrained to fit into a narrow, modern, *a priori* religious or scientific assumption; for which reason, western learning surges in vain against that immovable mass, and only has its preconceived notions shattered and confounded by the discoveries made.

I have spoken of the identity existing between the numbers occurring in the measurements of the Pyramid and the duration of astronomical cycles, *all* of which synchronize with chronological history. A cyclic period of 2520 years* has strongly impressed Pyramid experts and students of prophecy. This period, with its epacts of thirty and forty-five years, becomes 2550 or 2595 years. We have yet to hear of the scholars adding a cipher and detecting an identity, by proportion, with the precession of the equinoxes (some 25,800 years). However, 2520 years taken "literally" has, in addition to its extraordinary harmony with our chronological records, a special interest when compared with the Pyramid.

*The number 2520 is, among other things, the number of days (excluding the intercalated epacts) in a period of seven years. The Egyptian calendar, from which our own has been modified through its introduction into Rome by Julius Cæsar, divided the solar year into twelve months of thirty days each, and a sacred period of five feast-days, the epact, intercalated at the end of the year. In ancient datings the months were indicated by their symbols, but the five days of the epact were indicated as a space—in that sense not counted (See Wilkinson's *The Ancient Egyptians*, Vol. III, pp. 103-4). The year began on the day when Sirius, the Dog-star, called by the Egyptians Sothis, and one of the brightest stars in the sky, "first appeared on the eastern horizon at sunrise, which in our calendar was on the nineteenth of July. But as this calendar year was in reality about a quarter of a day shorter than the solar year, it therefore gained a full day every four years, thus slowly revolving on the astronomical year, passing entirely around it once in fourteen hundred and sixty years, only to begin the revolution again. An astronomical event like the heliacal rising of Sirius, when dated in terms of the Egyptian calendar, may therefore be computed and dated within four years in terms of our reckoning, that is, in years B. C." (*A History of Egypt*, Breasted, pp. 32-3). It should be noted, however, that though a date thus fixed might be accurate to within four years in its own cycle of 1460 years, it might be amiss by any multiple of 1460. A parallel might be drawn between this and the modern custom of writing the year as '32 or '33; there is no risk of confusion for proximate dates, but nothing to determine the century if it be remote or otherwise unknown. It is the failure to make adequate allowance for such possibilities of cyclic law, that has frequently misled archæologists, and which accounts for the often wide discrepancies between dates as fixed in occult tradition and as set by modern inferences from ancient relics.—EDITORS.

It may be worth while to examine this, so far as can be done without going into involved and abstruse technicalities.

Pyramid surveys have shown that the length of the inclined "grand gallery" (everyone who has ever seen a picture of the interior of the Pyramid, or who has read a description, knows of the grand gallery), measured in Pyramid units, is 2520 inches. Each measurement of an inch is counted as a year. It has also been determined that several Old Testament dates, taken as starting points near the lower end of the grand gallery with its inclined approach, will cause 2520 years (2520 inches) to terminate at the beginning of the entrance to the vestibules or lobbies that give access to the central core chamber; that the dates fixed in the Pyramid masonry by the comparison of years with inches of distance will make those entrances coincide very precisely with the years 1914, 1918 and 1933 (see *The Great Pyramid*, Davidson and Aldersmith, Plates LXVc and LXVI), and if carried on into the central chamber, always matching inches of measurement with years, the epacts on this cycle will also compare with the remaining series of dimensions. These remarkable parallels, which permitted anticipation of the general conditions prevailing at present, have induced the prophets (characteristic of western minds) to jump to the extraordinary conclusion that the Pyramid, which was built thousands of years ago, was intended to incorporate a prediction of current events for the sole enlightenment of modern people.

Without discarding any of the interesting identities which interlock this 2520 year cycle with Pyramid dimensions, we can logically view them from another, wider angle, showing that it is possible for a material symbol to signify several different things. To those familiar with this subject, the original, and comparatively recent, opinion that the Pyramid was a tomb, can be dismissed without recourse to much argument. It is becoming quite generally held that the interior passages, galleries and chambers were used for ceremonial purposes in the initiation of disciples,—perhaps into Orders of the Lodge, when the latter was well established in ancient Egypt. It has been suggested, for example, that the progress of the candidate for the initiation, which finally occurred in the central core chamber, would begin at the entrance to the inclined passage-way leading up to the grand gallery, and would require about 2520 minutes, forty-two hours. This would be six periods of seven hours each, or seven of six hours each, and we may note the septenary involved. During this time the candidate would be faced with a series of tests and trials (involving invocation of, and intense simultaneous vivification of, all the powers and elements of his personality), calculated to try his fitness and qualifications for the dangerous and important steps he was taking up a steep acclivity, and designed to force him to concentrate on the goal to be attained and the Master to be faced, to the exclusion of every other consideration not essential thereto. Following this, if he could still command enough endurance, with both exclusiveness and inclusiveness of purpose, to carry him on, he would find himself at the entrance to the vestibules to which we alluded above. Through these he would have to pass and be purged, that is, be purified from every last remnant of grossness, selfishness and self-

seeking in his personal nature. Nor could he, by any possibility, during such a ceremony, obtain entrance to the central chambers, in which the real illumination, ignition, and final identification with the Lodge, was to be acquired, unless the preliminary stages of preparation qualified him for the ordeal of being cut loose from himself, without permitting a desperate last minute attachment for the personality to drag him back and to confuse his sense of the purpose that had to be kept unswervingly in mind.

That he would be willing to discard, renounce and accept, goes without saying, and really is not so important; that he could identify his self-consciousness with those elements of his soul which are above destruction, was the key to attainment. It was essential that, after the purgation, he should still have a conscious self-controlled identity left, around which could be built the new vesture for a new order of life. Some such cycle of initiation as this which we have crudely described, must have been applied uniformly to all candidates, though it could be, and doubtless was, varied from 2520 minutes; yet there is reason to suppose that it was always based on a standard fundamentally related to the peculiarities of the digits, 2520, whether as a distance or as a complete ceremonial unit of time.

The period 2520 years, we now begin to see, was represented in the Pyramid as of fundamental importance. It is not just a certain number of years of an astronomical cycle, synchronizing with our calendar of events. It is a grossly inadequate conclusion, and a lean and narrow opinion, to believe that it should be tested as forecasting only the times we ourselves know. The cycles in question, 2520 years (or 2595 or *c.* 25800, to say nothing of some similar ones), may be taken to be actually great periods of trial and initiation for people in the aggregate. Large, collectivized portions of humanity, such as the different races, are involved in, not a mechanical repetition of similar events, but a repeating series of opportunities, for the practice of a life calculated to lead men to a knowledge of the spiritual world through the discipline of their religion and divine instruction. The significant digits 2520, or multiples of them, cannot be applied to nations and races collectively, in terms less than years (or greater units), but they were, and can be, made applicable on a proportionately smaller scale, to select groups of enlightened students, who, acting on their own initiative, are able, by reason of a degree of enlightenment out of the common, to recognize an obligation and an opportunity to make an effort to change, metaphorically speaking, 2520 years into 2520 minutes, by their fortitude, endurance and self-discipline.

This 2520 year cycle, which Pyramid scholars have calculated as terminating about now, instead of being a simple time-period, having few correlations, reveals itself as the more important, the more it is studied, and yet is only the last one of a series of similar cycles of the same number of years, which has been repeated at least thirty-three times since the Pyramid was built, and possibly fifty-seven. These facts in themselves would seem to disqualify the claims, or inferences, that the Pyramid, with its prophetic symbology, is to be interpreted exclusively as applying to the present generation.

Now, in its shattered, silent, majestic form, the Pyramid is still by far the greatest exoteric (I might almost say, esoteric) monument to the work of the ancient Initiates in the world to-day. It beckons and baffles, it explains and confounds, it coaxes and repels, and all the time, silently, steadily, unswervingly, drives into western minds a challenge and an appeal for an understanding of eternal sacred things, in a manner appropriate to the temperament attracted to this kind of study. The problem of the Pyramid was, first, one of recognition, then of investigation, next of measurement and survey, and is now one of analysis and interpretation. Experts on this subject could perhaps profitably cease their microscopic X-ray investigations, for a while at least, and, withdrawing to a distance, view the whole problem from a broader perspective. It does not seem to be sufficiently well realized yet, that the Pyramid might be forced to yield a great deal more than it has, if the examinations were expanded to include careful comparison with the data, meagre as it is, which is available relative to certain old Chinese pagodas with terraced towers, Angkor-Vat in Cambodia, and Chichen-Itza and Palenque in Yucatan and Mexico, or Stonehenge in England. The last has been compared, but apparently chiefly with a view to substantiating theories already formed as to the Pyramid. If the archæologists would study such monuments as those mentioned, as well as others known to them to have an ancient legend, from the point of view of distance, bearing and location with respect to the Pyramid, the geometry and geography involved might yield some interesting and valuable information of a comprehensive nature. It might, indeed, convince even the sceptics that the great Pyramid is, metaphorically and literally, very much larger than is generally believed, and that it still has far more to tell than has yet been told.

A. B. R.

In the great monuments of antiquity, the Guardians of the race recorded the Way of man's ascent; and because man is the mirror of the universe, that which records the Cosmic process, and the rise and fall of nations, also depicts the secret passages through which man must pass to extricate himself. Motionless blocks of stone and marble are symbols of motion more swift than the wind, as of progress more slow than the passage of infinite years. Always a symbol that is god-given, tells, not only of things that are past and of things to come, but of that past and future as enacted in the present—within your own soul, O man!—THE BOOK OF OLD MEMORIES.

ON THE SCREEN OF TIME

"THE first thing to realize, if we are going to look at pictures on the Screen of Time intelligently, is that they *are* pictures, quickly come, quickly gone,—'even a vapour, that appeareth for a little time, and then vanisheth away'. There are many things in life that are beautiful,—shadows of an eternal beauty; there are still more things, man-made, that are either evil or empty,—and it is by means of empty things that noise is made. That is why our newspapers, which live on noise, select the emptiest of events through which to blare; for a blare must be boisterous and blatant and bewildering to make a head rattle, when the head, instead of being empty, is full of mush; and, unless it rattles, how is it to know that anything is going on? Heads to-day are 'educated': what the public schools begin, the 'Movies' and our Colleges complete. Therefore what the newspapers tell us of the world and its doings—all about the NRA, and the latest kidnapping, and Hitler's speech, and the price of wheat, and another ocean flight, or Japan's grimace at the League of Nations—are certain to be as hollow as the drums of Coney Island. It is the unseen, the unheralded, that counts; the formative world, the world of causation, is totally beyond the ken of those who mistake the reflection of a sword for a sword, and who would think you mildly mad if you were to tell them that the meditations of a hermit in the desert may be more potent in moulding national destinies than the edicts of a Roosevelt (never mind which) on his throne. If you want thoroughly to irritate a New Era devotee, tell him there is nothing new under the sun, and that they tried all that in China millenniums ago. If he asks you when, tell him it was during the Hsia dynasty, or, if you choose, under Ch'ien-lung, for he'll be none the wiser, any more than you are,—and the point is that everything was tried in China, until Confucius simplified matters by explaining that nothing was worth trying anyhow except the single, simple, unexciting expedient of turning the animal man into the moral man,—not into the prig, but into the moral man as Confucius declared him to be. You may remember the opening sentences of *The Conduct of Life*, the *Chung Yung:* 'The ordinance of God is what we call the law of our being. To fulfil the law of our being is what we call the moral law. . . . Our true self or moral being is the great reality (*lit.* great root) of existence, and moral order is the universal law in the world.'"

It was the Philosopher. Someone had to stop him. He was thoroughly wound up. So the Recorder suggested that China, for the moment, seemed to have forgotten Confucius.

"Just taking a day off; no more. Foolish of them; several millions of lives thrown away already. But that, too, is an old story. They have done it scores of times in the past, and when enough of them are dead, they sober up and settle down. 'We won't go home till morning', and so forth; but they go home.

Fifty or a hundred years in the life of China are no more than a twinkle in her history. There is a good deal of Mehitabel the Cat about China, and I can see her winking at me (I like her), as if to say: 'Just a bit of a frisk, my dear, before the fire-side claims me'. And of course, what Mehitabel calls a 'frisk', is the bloodiest kind of slaughter; though she'll limp back all right,—as before."

"But what is the point?" someone asked.

"The point is: don't take current events too seriously, even when they seem to affect you. If it were not for the newspapers, you would remain in blissful ignorance of practically all that is happening, while the probability is that your ignorance is just as complete, though by no means so blissful, after reading as before. *Tout casse, tout lasse, tout passe*, as a German schoolmaster of my youth was fond of quoting. One of our greatest needs, as individuals, is to train ourselves to see things in the light of Eternity, or, if at present we should feel unequal to that, then to ask ourselves how things will look in a hundred years from now, when the present personality has passed away. Few other practices will give us a better perspective or greater detachment."

We knew that the Philosopher honestly strives to practise what he preaches, so there was no thought of him in the interjection of the Student at this point.

"I wonder", he said, "if there can be students of Theosophy who accept such propositions with emotional and mental enthusiasm, who are prepared to talk about them by the hour, but to whom in fact and practice they mean no more than their hymns mean to many so-called Christians. It would be terrible if that were the case. I have taken part in Church services with the congregation singing well-known hymns at the top of its lungs, with all the gusto of a College boy yelling a College song,—such words, for instance, as those of 'Fight the good fight'. You may remember the last verse:

> Faint not nor fear, His arms are near;
> He changeth not, and thou art dear;
> Only believe, and thou shalt see
> That Christ is all in all to thee.

"Sung, as I say, with the gusto of College boys after a football match,—if you can call it singing; and by people supposed to believe, supposed to understand! It seems so extraordinary. Surely, if a man really believed those words were true, singing them would bring his heart prostrate to the foot of the Cross. Is it that religion, for some people, is simply an æsthetic appreciation corresponding to a love for old china,—nothing to be done about it: just the cause of a pleasant thrill? And is it conceivable that anyone can 'accept' Theosophy on a similar basis? Do we *work for* detachment? Do we steadfastly persevere in such practices as the Philosopher suggested? If we do not, and yet say we believe in them, are we not rank hypocrites and pretenders?"

"All of which", commented the Ancient, "is open to very serious misunderstanding. Vanity is easily discouraged; unless vanity can excel, it is not interested, and quickly ceases to try. Vanity would argue, therefore: 'If that is the way I ought to feel and act, it is hopeless: I must try another way; I must try

to excel elsewhere, in a direction and in circumstances which demand less of me.' The believing Christian, who sings or reads or prays his hymns *with realization*, has not always felt that way about them; he, too, had to begin. Probably his realization is the fruit of innumerable failures, of much suffering, —and certainly of meditation long continued. Even among students of Theosophy, how many of us genuinely desired detachment, until suffering forced us to seek it? Everything has a beginning; we must give everything time in which to grow; above all, we must learn to give ourselves time in which to grow, though always on the understanding that we never cease to try, and to try to the very best of our ability. The man who stops trying, postponing his effort 'for a future life', in the first place may not have a future life, and in the second place would necessarily find his task ten times more difficult then than now.

"There was an article in the January (English) *Quarterly Review* on 'The Meaning of Monasticism', by Dr. G. G. Coulton, about whose great learning and religious sincerity there can be no question. Whether intentionally or not, he in any case seems to argue that Monasticism was a failure because (to use my own figure of speech) so very few monastics hit the bull's-eye. He admits that the average of monastic life was on a considerably higher level than that of secular life, or, to use my simile, that the average monastic hit the target somewhere, while the layman did not hit it at all; but he does not seem to realize that logically, from his own statements, Monasticism was a success, not a failure. In the same way, any Church, any religious or ethical movement, any connection with Church or movement, is beneficial, if its tendency is to raise the average effort, from the material to the spiritual, from self to God. Even when positive results are not visible, we should ask ourselves how much worse things might have been, without the influence, no matter how slight, which Church, or Masonic Lodge, or Ethical Society, exerts. It is better, I think, to bawl hymns in a Church, than to bawl lewd songs in a tavern."

"I wonder", said our visitor, thoughtfully. "Can it be that the bawling of lewd songs in a tavern gives a man something to react *from;* may, in other words, lead to self-dissatisfaction, self-disgust, and at last to an ardent desire for something better; while the bawling of hymns in Church only leaves him self-satisfied, with a general sense that he has proved himself superior?"

"That argument," the Ancient replied, "is based upon appearances, not upon realities. No one can sing or utter words of nobility or aspiration without leaving within him (within his aura) a deposit, as it were, corresponding to those words; no one can sing or utter vile words, without linking himself to vileness. We must look to more than the immediate, transitory effect; we must look ahead to some time of crisis—of temptation or of sorrow—when words which formerly had slight significance, suddenly come to the surface with their meaning revealed and accentuated, either to lift a man to his best, or to precipitate him into the wickedness which evil words had portrayed. But approach it on a different plane: is it not better for a child to read good English, such as the noble language of Scott, even if much of it remains unintelligible, than to read the pseudo-English of some 'books for children', or bits out of the tabloid

press? (I am supposing, of course, that you want him to write and speak good English when he grows up.) That, however, is of the surface. The question you raised involves a principle for which Theosophy stands more immovably than for any other; it is expressed in *The Voice of the Silence* in these words: 'Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.' To indulge a bad inclination of any kind, whether physical or mental, although such indulgence may be followed by a *momentary* reaction, inevitably strengthens the inclination, insures its continuance, and results in a habit the chains of which it may be almost impossible to break; more than this, it perverts the judgment and conscience until wrong seems to be right, and right, wrong. If you should ever encounter a so-called Theosophist who says otherwise—who believes in 'working it off', or, let us imagine, 'in a little wrong-doing rather than too great a strain on the higher nature'—you may be quite certain that he has *gone bad*, and that his place is with the garbage."

"I am grateful for all you have said", the Recorder now interjected; "but I do not want the Philosopher's opening point to be side-tracked. It was, if I understood him correctly, that we should always regard surface phenomena, no matter how conspicuous, as ephemeral, and that we should study causes and ultimate effects, instead of allowing ourselves to be swamped and blinded by the froth of the morning paper."

"Or by the froth of our personal lives", the Philosopher amended.

The Historian chimed in. "I received a letter this morning from an old friend, residing in England", he said, "which I should like to read. It will make you smile; but if we were equally truthful about our own experience, ours might make other people smile also. What we need, if I mistake not, is to see our own lives with the detachment we now extend to those of others, and the lives of others, with something of the concern we now extend to ourselves. However,—this is the letter: '*Mice* appeared in my rooms at the —— Hotel, and I am ashamed to say I have never overcome my real terror of them; so I escaped here [a new address]. They did not deny the existence of mice; merely said they were not in *all* the rooms, and that the man in the rooms next to mine had complained also. I had the night porter up, and he brought a cat, but it would only spring about, and wanted to stay on my bed! The heat has been worse than one remembers in this country, too hot to walk, and the garden here is a great boon. So thankful —— is away and out of it. I think if I dared I would send *King Edward VII*, by Benson, to the ex-Kaiser. Never has there been such real courage [why "courage"?] in denouncing him, and showing the *deceit* in all he said and did throughout his life. It is really good reading, though one has heard and read much of it before. —— is slowly improving; he knew his mother for a few minutes. —— writes of "bad days", and that she now weighs less than 5 stone [70 pounds]. It is too terribly sad. How long will it be before Germany and Austria fight? All the interference in the world will never stop two nations fighting if they mean to. As to America, one tries to

understand, and cannot,—it is all muddle and change. As to this country, the papers *say* trade is better, but one sees no signs of it, and the usual autumn strikes are earlier!'

"Incidentally, the writer of that letter showed splendid courage during the War, nursing the sick with bombs dropping all around her, frightened nearly to death, but for love's sake, pretending not to be,—real courage; but I read it because in some way it is so typical, so unpremeditated, such a jumble, and because it suggests something at least of our common human tendency,—to agonize over things that to-morrow will be forgotten; to grow sick with worry about other things that do not happen; to pray both for things that would poison us, and to be relieved from things that are blessings; to treat trifles as finalities, and great forces (such as motives) as though they were trivial: a mirror, in other words, of the personal life,—which I think fits in with what the Philosopher began by saying."

"You call that letter a jumble", said the Engineer; "but it's obvious that your friend who wrote it was at her wits' end to entertain you, you dull old thing, and that, what's more, she succeeded!"

"You are quite right", the Historian replied blandly; "that's part of the picture."

"But now that the Philosopher's way has been paved, what was he leading up to?" It was the Student who asked this question.

The Engineer evidently thought he knew what was coming. "This fact may further pave the way", he said. "I received a letter yesterday from our Works Manager, stating that many manufacturers in his vicinity were taking out extra Insurance against 'Riot and Civil Commotion', and asking if he should do the same. The premium would be over $500.00 for one year. We have lived without thought of such a thing, ever since the War, when, in 1914, we were busy (losing money) making shells for the Allies, and had to protect ourselves against a large body of Germans and pro-Germans, both within our plant and in the town near which it is situated. Why this sudden need to protect ourselves again? We certainly are not making shells! Who is responsible? Is it part of the New Deal?"

"By the way, I wish its orators would not be quite so oratorical, quite so tragic", broke in the Student. "Here is the well-known, or, rather, the widely advertized New York representative of the NRA (not a born tragedian) trying to whip up enthusiasm by announcing that the Old Deal—which, after an existence of some centuries, presumably expired last March—was 'a frayed and worn economic system which denied to the American citizen the right to earn his bread in the sweat of his brow, and the right to the pursuit of his happiness'! It has seemed to me, during the several decades of my experience, that the American citizen pursues his happiness with considerable zest, and was certainly not pursuing it with less zest during the period from 1920 to 1930! He would have been amused—not even irritated—if anyone had told him then that he had no 'right' to the pursuit. As to 'the right to earn his bread in the sweat of his brow', it has appeared, in any case, that the American

citizen, though willing enough to sweat when playing games, rather objected to having to sweat when earning his bread, and would have been distinctly pleased if someone *had* denied him the right to do so. Many Americans worked, and worked hard; but I should have thought that a rough synthesis of the national dream, in the matter of earning one's living, would have been—during some interval between rounds of golf, or of watching baseball—a semi-reclining attitude in an arm-chair, with a private 'ticker' at one's elbow, and the making of easy millions by telephoning inspired orders to a broker."

"Your orator *may* have known better", said the Philosopher; "he did not ask for faith. It was left to General Johnson to achieve that,—though he took the precaution of adding that the faith might need to be blind. In the *New York Times* of August 14th, under the heading, 'Urges "blind" following of Roosevelt plan', General Johnson is quoted as saying: 'where he [the President] leads, I, for one, am proud to follow, and, in this great crisis in the world's affairs, to follow blindly, for thus—and not otherwise—are human ends attained.' (He probably did not see the significance of his adjective, 'human'.)

"That speech, in St. Louis, followed closely on another, in which the same speaker (see the *New York Times* of August 7th, under the heading 'Call to "Buy Now" issued by Johnson') had ascended to heights that should have left his hearers dizzy. 'Turn your money into things', he said, 'because, almost before you can draw a breath, the things you want will be worth more than the money you can save by not buying.' Controlling your dizziness, as I had to control mine when I first read it, I invite you to recall one or two facts. First, there are still many millions of dollars in Savings Banks,—in any case, dollars were put into them. Depositors are now requested to spend those dollars on things, such as clothes, automobiles, pianos, houses, hair-tonics: whatever you want. A run on the Savings Banks! What would become of them, and of the mortgages now representing a goodly portion of your dollars? What would become of the people who did not get there *first?* But, it may be urged, General Johnson did not mean that; he was appealing only to the rich. To which my answer is: explicitly he was not; he said he was appealing to consumers, and explained: 'Whether a man is a worker or an employer, we are all consumers.' In any case General Johnson must know—it is his business to know—that many of those still classed as rich, inasmuch as they may own many shares of stock in many corporations, have been and still are living on borrowed money, —for lack of dividends. Does he invite them to borrow more in order to spend more? I had supposed that over-borrowing might have had something to do with our financial crisis. But take the very rich: no one can imagine that they walk around with a million dollars in their pockets. (One rich man told me, when the Banks in New York stopped payment recently, that he had been obliged to borrow fifty dollars from his Club.) Nor can anyone suppose that very rich men keep more money in Banks than they actually need for current expenses, especially now that Banks have ceased to pay interest on deposits. Their wealth is in stocks and bonds, and, in order to spend more than they are already spending, they would have to sell securities. Who would buy these, if

everyone were buying *things*,—unless you count securities as things, in which case, why sell one kind of things (securities) in order to buy another kind (such as tables and chairs)? And if you do not count securities as things (though securities undoubtedly represent the ownership of things, including real estate, machinery, inventory and so forth), then, if all the rich men were to try to sell their securities, and there were no buyers of securities but only of *things*, the result would be, not only a spectacular and I should think final panic on the Stock Exchange, but the collapse and ruin of all the corporations producing goods and employing labour, as well as of all the Insurance Companies, Savings Banks and similar institutions.

"'If you don't spend now and get something', General Johnson continued, 'you will spend later for taxes and doles and get nothing.' It reminds me of: 'Let us eat and drink, for to-morrow we die'—except that he omitted to add with St. Paul: 'Be not deceived' . . . 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap . . .'

"After all, it should not surprise us, I suppose, that General Johnson and St. Paul differ, seeing that St. Paul was a Theosophist and a mystic, and that the General represents the last word, the supreme efflorescence, of the democratic philosophy."

"Cheer up, cheer up!" laughed the Historian. "Take some of your own medicine; they don't mean what they say; they are just having their day off,—like China: an old, old story,—a short cut to the Golden Age; new rules and regulations, inaugurating the Golden Age. I grant you that it's a shade confusing, at first, to be assured so vehemently that 2 minus 2 equals 5; that the only way to save money is to spend it, and so forth; but when you are dealing with a Brain Trust, you must be prepared for wonders, especially when it undertakes to beget, incubate, deliver and proclaim the Dawn that is to be. They mean well, I am sure.

"And remember: a 'strong committee' has been formed in New York, under NRA auspices, with three Professors to steer them,—a committee to teach people 'How to Play' during all the spare time they will have, while working less and (somehow) earning more. You must take lessons. I adjure you to do so. You can get full particulars from the front page of the *New York Times* of August 23rd; 'NRA acts to teach Workers to Play—Eight Prominent Men Named to Study Proper Use of New Leisure—Millions to be Benefited—Many Toilers Already have had Time Cut to Half—City to be Model for Nation.' Why not be one of those Millions? Don't miss your chance. And they seem to think the Nation will be grateful. Just think what you may do as part of the Nation's Model!"

"Yes," echoed the Student: "at all costs cheer up! Listen to this (both items from the *New York Times*): 'Postmaster General Farley predicts Democratic Victory in 1936—Says Roosevelt is Sure of Second Term.' What more do you want? Then listen to this: 'The principal stars of Hollywood have donated their services to make the Blue Eagle campaign a complete success. Many are now at work on a series of featurettes [I ask you to admire that word] de-

picting national recovery. . . . Radio celebrities, motion-picture stars and the legitimate theatre will join forces in a simultaneous broadcast.' Really, you *could* not resist the principal stars of Hollywood, pleading with you, threatening you, jollying you over the Radio. For weeks they have been taking lessons in English, so that you may understand."

"Enough, enough!" exclaimed the Recorder. "I find such cheer exhausting; I am older than some of you; perhaps my vitality is not equal to it."

"I thought you people never discussed politics anyhow", said our visitor, not quite sure whether to laugh or to shiver,—for must not the NRA in some sense be sacred, since even the newspapers were treating it with respect?

"You are quite right", the Recorder answered. "We never discuss politics as such; it makes no difference to any of us that the NRA was sponsored by one Party rather than another. We discuss it regardless of Party and of politics, and simply because, affecting everyone in this country, attracting the attention of the entire world, its discussion serves to illustrate the fact that transitory events are illuminating if seen in the light of universal principles and experience, but are misleading and confusing when treated, in newspaper fashion, as isolated phenomena, with no past, no suggestion of sequence or causation, each event brand new and of interest chiefly for that reason.

"The so-called Brain Trust represents 'science'; and modern 'science', instead of seeing the physical world and its laws as a reflection or expression of the spiritual world and its laws—instead of seeing spiritual forces as causal, and physical forces as effects—sees physical conditions and movements as generating mental and ethical states. This is where the trouble begins. Thus, the NRA avowedly is an effort to suspend the natural working of the law of supply and demand, 'science' seeing in it, not a universal law of life, but, rather, a mere tendency in the field of economics only. Students of Theosophy, on the other hand, see in that law an aspect, or manifestation of the law of Karma; for Karma is not only the moral law: it is that and much more; it is the law that governs all action on all planes of the Cosmos,—not a mechanical law, but a law which expresses the Divine Will universally, in hell as in heaven, on earth as throughout the infinite æther. The law of supply and demand, for instance, very clearly governs both on the spiritual and intellectual planes: on the former, aspiration meets with immediate response, while, without the aspiration or prayer or 'thirst' from below, the 'water of life' remains—so far as this world is concerned—a potentiality, but not an actuality; on the plane of the intellect, a genuine demand or desire for education is certain to produce a supply,—and essentially just the sort of supply which the demand called forth.

"'Hast not thy share? On wingèd feet,
Lo! it rushes thee to meet . . .'

"Desire precedes function, and function precedes organism, said Lamarck: what is that, if not a statement of the law of supply and demand in terms of the evolutionary process? Won't you please illustrate that?" And the Recorder turned pleadingly to the Biologist.

"We call it the 'principle of epharmosis'", replied the Biologist, "which only means that organisms can respond directly to the environment by taking on structural modifications which are often useful to them. For example, the coat of tan which happens to be fashionable just now, protects the deeper lying tissues from the harmful effects of certain rays of the sunlight; the calluses developed on the palms of the hands may be interpreted as nature's shield against blisters; the progressively earlier flowering of a species of plant such as the wild aster, as we follow it northward—all these instances suggest that a need sets up an adaptive response, or, if you prefer, that supply follows demand.

"Your question, however, referred more directly to the possible molding influence, upon a race of organisms, of an environment which, working over a long period, finally changes one species into another. Take ordinary cacti—they had perfectly respectable ancestors, but, stranded in the desert, they turned into queer fleshy things, devoid of leaves and covered with tough cuticles—features all making for the conservation of water. One might interpret the case, certainly, as one of demand and supply—the demand for protection against water-loss leading to a supply of water-conserving devices."

"Thank you", said the Recorder, "but I note the reservation—the 'might interpret'—in your last sentence."

"Teleology!" the Biologist replied. "One's old prejudices die hard, and Lamarckianism is temporarily under a cloud. Not a bit of the evidence alleged for the 'inheritance of acquired characters' has stood the rigorous scientific test, and biologists are chasing other rabbits now anyhow. However, the word teleology isn't quite the scientific outcast it was twenty years ago, and what physics and chemistry can't unlock may open to the psychological key."

"What is teleology?" someone asked.

"It is the doctrine that means are adapted to ends; that a plant growing in a dark room, for example, reaches toward a window in order to get light."

"I should think that was obvious enough."

"My friend, you know not yet the secret and subtle ways of the scientific Lower Manas. It becomes my painful duty to inform you that unilateral illumination of the cauline axis is accompanied by a decreased turgor of those epidermal and cortical cells which receive the greater quantity of incident light; whereupon, as a necessary mechanical concomitant, the axis exhibits the so-called prophototropic curvature. The naïve opinion of the layman that 'the plant seeks the light because it needs it', is unnecessary and unscientific."

The conversation was becoming uncomfortably reminiscent of a "Brain Trust", and the Recorder hastened to draw it back into the worlds of form.

"Won't you tell us, please", he asked, "what happens when the experimenter tries to act in violation of the law of supply and demand, or, in fact, of any law that is inherent in the nature of things? Again I want illustrations."

"Well," replied the Biologist, "such an experimenter is riding for a fall. He never gets anywhere by trying to defeat the basic organic laws. Take the plant in the darkened room; if you prevent its leaves from reaching the win-

dow, it soon relieves you of any responsibility for its welfare by passing to the 'Summerland'.

"Certain poultry breeders, not long ago, succeeded in establishing a race of chickens which made unheard of records in egg production. But complaints began to come in from the growers: the chicks were too weak to break through the egg-shell, their mortality before and after hatching was excessive, they were often malformed, and were dreadfully subject to all the diseases in the fowl catalogue. All of which simply means that the force which should have gone into blood, bone and muscle had been deflected toward excessive egg-yield. The functional harmony of the system had been disastrously upset through long-continued artificial selection for a single factor. Under natural conditions this evil outcome can never come to pass, since an organism with any marked deviation from the racial norm is promptly wiped out in the struggle for existence.

"Mr. Johnston points out in his *Religion of the Will* that man has imposed upon nature an artificial world of just this sort of life, which he maintains only through constant vigilance—monstrous animals and plants, hypertrophied vegetables, sterile races arisen from miscegenation, weak and sickly growths—all abhorred by healthy nature herself.

"Now I am not saying that human interference will necessarily produce dire results in the organic world. We can work *with* nature, conform to her laws, encourage and stimulate her normal processes. We take a poor, starved bush from a rock crevice, plant it in proper soil, and it grows into a mighty tree—the perfect type of its species. So it is always and everywhere. A slight oscillation about the golden mean is not of great moment, and the ignorant experimenter may be encouraged to think that a small positive fluctuation is warrant for a high success in the near future; but his perpetual motion machines finally come to a stop, his defiant architecture tumbles about his ears, his boilers without safety-valves blow up, his white-leaved ornamentals die in the seed beds, and his dogs with undershot jaws die of starvation with food before them. He has loaded one pan of the balance with so great a weight that he has thrown it off its pivot."

"None of us is likely to forget", commented the Engineer, "what a Master wrote to the author of *The Occult World:* 'We but follow and servilely copy Nature in her works. . . . We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. . . . And we, borne along on the mighty tide, can only modify and direct some of its minor currents. . . . Can you turn the Gunga or the Bramaputra back to its sources; can you even dam it so that its piled-up waters will not overflow the banks? . . . [If] the universal and immutable laws were but toys to play with, then, indeed, might we have created conditions that would have turned this earth into an arcadia for lofty souls.'

"There is bound to be trouble", the Engineer continued, "if you try to suspend the workings of natural law or the normal flow of energy. You can do it for a time, but must then create a very explosive situation. This is very evi-

dent in the case of electric charges and currents. The positive and negative charges seek to mingle and neutralize one another. Each 'demands' the other. Let them do this steadily, and there is no danger; but prevent the flow, and the tension augments, until the intervening medium is rent in a lightning flash."

"Having disposed of that", the Recorder now said, "it may be as well to add a further and important reason for our consideration of national and international events, namely, the lessons we can learn, as students of Theosophy, by never losing sight of the analogy between nations and individuals. For example—going back to what I was saying about much newspaper-reading, and the resulting habit of regarding events as isolated phenomena—is there not a widespread tendency to-day for individuals to meet and consider the events of their own lives as jerkily and as inconsequentially as the news of the day is presented in the press,—the result being, of course, that they live in a world of unreason and of fantasy? I have known even students of Theosophy who could see all kinds of things except the one thing they needed to see, which was,—their own lives flowing out of their own natures."

"From one point of view", the Student remarked, "it matters very little *what* the wide and silly world is doing, since, so long as it is silly, what it does can be only some expression of its silliness; but it is clearly *our* duty, first to try to remove the least or last traces of it from ourselves, and then to try to stand for the detachment and wisdom which Theosophy is. To use the slang of the day, we must not mistake ballyhoo, or Pollyanna propaganda, for a new Evangel."

"What we *must* do", added the Historian, "is to remember and love that marvellous promise in the Psalms: 'Blessed are they who, going through the vale of misrey, *use it for a well*',—words that contain the very soul of the Christian Master's message, so tragically misunderstood. Do you know the latest 'defence' of that Master,—a book by an Episcopal clergyman with a degree in theology from Harvard? According to its author, 'the circus and the theatre answer the same needs as worship'; and then he asks: 'Does not Jesus promise us exactly what Charlie Chaplin promises us, rest and restoration?'"

"Beware of disgust of the world!" said the Philosopher, smiling.

"It is a condition not easy to avoid as one grows older", the Historian replied.

"You are right", said the Ancient. "It is at once the blessing, temptation, and opportunity of age. It is a blessing, because few things are more tragic than age which is still in love with the world, or which still finds in the world any possibility of reward; it is a temptation, because age that is sour is hideous; age that laments and groans is a nuisance; age that sees nothing to look forward to, from day to day, is utterly blind. It is the service of youth, said Juliana of Norwich, when the world is still attractive, that has special value in God's sight: and doubtless that is true; but it is also true, I believe, that the service of age is of no less value when age makes the same yet opposite sacrifice by conquering its disgust. That is *our* opportunity: to look forward to each day with thanksgiving, *not* because the world is attractive, but because, from the midst of hell, we are still permitted to pray, to aspire, to love, and occa-

sionally, perhaps, to share the burden of some other soul. It is difficult to escape entirely from the materialism of our nature, so I suppose I ought to add to those opportunities of age, the 'word in due season',—though I think it is the motive more than the word that counts, and that, even so, it is not until 'after many days' (usually, not until after we are dead) that words of ours carry any real weight. No,—it is what we *are*, inside, that makes us useful. Youth, that rises superior to its love of worldly things and aims; age, that rises superior to its loathing of worldly things and aims, are brethren in a common cause,—the triumph of the spiritual world."

"But do you think age *can* achieve that, unless its own youth prepared the way?"

"There is repentance", the Ancient answered; "and repentance is a spring-board which should add immensely to a man's momentum. . . . In any case, if age can ceaselessly give thanks, not only for the past but for the present—give thanks, that is, for its immediate opportunities—it will go down, when it goes, with flags flying and bugles sounding the 'Advance'."

"You remind me", said the Student, "of a very old prayer: 'Lord, make us men and women after thine own heart, that we may fight our battles gladly for love of thee, fearlessly for faith in thee, with power and with might; with wisdom, tact and skill, discretion and zeal, through to victory, to thy honour and glory. Amen.'"

. . . . . .

The atmosphere of our next chance meeting was very different. Only a few days had passed. Much had happened. Folly had worked its will; the spirit of the world had extended its domain; self-assertion had triumphed.

"We are plunging deeper into Kali Yuga", said the Ancient. "What can you expect! The weak are swamped by it; but the fact remains that the smallest progress counts for more now, in the long run, than giant strides when the sweep of the cycle is with us. It is a time of marvellous opportunity, just for that reason,—of far greater opportunity than if the world were full of Adepts and the veil of darkness had lifted. Then, much would be asked of us; now, so little,—nothing but faithful, steady effort, in spite of failure, and, in a sense, regardless of failure. It is only when love of self becomes so powerful that honour, loyalty, the sense of duty—of *noblesse oblige*—count for nothing in comparison, that something at last snaps, and defeat is registered. Once more then, the moral of it all is: Up, and onward for evermore! 'United we stand, divided we fall.' We *are* united; in fact, in all my experience of the Movement, I have never known a time when there was such proved and perfect unity of heart and purpose, not only at the centre, but throughout our ranks, to the furthest outpost. Standing for righteousness—and not simply for our own interpretation of it, but for the changeless and constantly restated principles of the Lodge—we stand also on an experience which makes this truth our own: 'If *I* am with thee, who shall be against thee, but if *I* am against thee, whither canst thou flee!'"

T.

REVIEWS

Science and its Function in Education, with an Illustrative Commentary Based upon the Author's General Botany for Colleges, by Dr. R. E. Torrey, Assistant Professor of Botany, Massachusetts State College; obtainable from the Quarterly Book Department, Box 64, Station O, New York; price, 50 cents.

It has been said that every occult truth, every law of life, may be seen illustrated in a garden, as in a nursery, but there is little to suggest this in the ordinary textbook on Botany. In the old days of Abdul-Hamid in Turkey, when he was striving to keep his country free from the perversive doctrines of the West, it was Gray's Botany that was made the textbook of English in the royal schools, for, as Abdul explained, through it one "might learn the language without any contact with an idea". It is the outstanding feature of Dr. Torrey's books and teaching that the facts and laws of Botany are presented in their relation to universal principles. He shows us the unity of Being, and makes of the plant world a window opening upon long vistas into the eternal verities of the soul. To be able so to use one's subject is a mark of mastery in any science; but to make the result so vivid and convincing requires the gifts of the born teacher, whose words reach the hearts, as well as the minds, of his hearers.

The present volume, a paper pamphlet of 92 pages, was written as a supplement to the author's *General Botany for Colleges*, though it may be read, and read with understanding and profound interest, without reference to the larger work, and by those who, like the present reviewer, have little or no knowledge of Botany itself. In the introduction we are brought face to face with the problem that was central to the author, as it must be to all real educators: how to make teaching of benefit and not harm to the student.

> What, then, were the basic principles upon which a sound pedagogy might be established? Surely they were none other than the basic principles of human nature itself, foremost amongst which stood forth the central fact of the immemorial wisdom: "There is but one problem in life; throughout all lands, in all ages, it has been the same. It is the problem of the soul and immortality". Each of these young men and women is a soul—a nucleus of organic potentialities sown in the soil of time and space in order that it might grow as a flower grows and open to the air. Like the Soul of the World, the soul of man has not become—it is becoming. . . . Only one appeal, I believe, can set these transforming currents into action, and that is an appeal to the Life which dwells in the sanctuary of each human heart. We have tried all the miserable and unworthy substitutes—appeals to expediency, to social idealism, to emulation, to greed. They

have all failed, or at best have yielded but meagre harvest. And why? Because they have been addressed to a make-believe, to a mask—a *persona*—a creature of time and space as unreal as Narcissus reflected in the water. Why not try the "appeal to Cæsar" —to the genius who sits in the sanctuary? This is his battle. "To second the will of the genius in men even against their mortal wills", is an ancient and honourable method of dealing with sluggish personalities.

It is this appeal which one feels in all that Dr. Torrey writes. As he goes to the heart of his subject, so does he go to the hearts of his readers, and to the soul which there has its sanctuary. HENRY BEDINGER MITCHELL.

. . . . . .

This pamphlet of two essays is, on the one hand, a commentary upon Dr. Torrey's recently published textbook, *General Botany for Colleges* (reviewed in the QUARTERLY for July, 1932); on the other, an attempt to set forth what should be the true goal of modern science, namely, an understanding of fundamental spiritual principles which are at once the pattern and the law of the universe. Dr. Torrey writes:

> In the first [essay] is set forth a frank criticism of the agnostic and materialistic dogma which is centred in the universities . . . the creed that man is a highly developed animal whose highest good can be found in the realm of material satisfaction, and that human intelligence applied to the amelioration of economic, social, and private ills, is enough to institute a reign of happiness upon earth.
>
> In the second essay I have tried to lay the foundation stones of a constructive philosophy of biology upon the ancient, time-tested foundations of spiritual law.

A few eminent scientists, Jeans, Eddington, and others are, for the time, considering the deeper significance of scientific phenomena, but these are not the men who teach and impress the army of students that graduates every June. Most often the incentive that moves the student of science is the desire to see the results of his work printed in one of the many scientific journals. In this connection an eminent scientist once said that the value of a doctor's thesis was inversely proportional to the length of its bibliography. For the most part, college professors are "men of small stature" who bring no inspiration to their classes. Disheartened by the narrow interests of such teachers, a student who craves to gain the scientific insight into life may journey to the renowned laboratory of one of our large eastern universities, hoping there to find the inspiration which has elsewhere been lacking. What does he actually find among the "advanced investigators of natural laws" who conduct their experiments in that laboratory? One investigator may lead him to an incubator: carefully breaking the shell of an egg so that the beating heart of an embryo chick is clearly seen, he empties the shell into a dish, and with a scalpel in each hand unconcernedly macerates the embryo, as if it were a lettuce leaf, and then puts the dish into the incubator to learn whether anything more will "happen". That investigator had for nearly two years been thus dissecting three chick embryos each day, to see whether anything would "happen". At the end of the two years he purposed to write and publish, as his thesis for a doctorate, any "happenings" that he might have observed.

Another investigator in that same laboratory takes from an embryo salamander its hind leg "bud" ("bud" is a technical term which means an as yet undeveloped organ). This hind leg "bud" was then set in the middle of the salamander's back, again to see what would "happen". Another advanced student, also working with a group of salamanders, was taking their ear "buds", and re-setting these "buds" at various distances from the normal place of growth. Why?—to discover how far a "bud" might be transplanted and still live and function naturally.

Does any one care to know the monstrous results of such experiments?

It is this materialistic trend of modern science that Dr. Torrey has attempted to counteract,—this mania for facts of whatever kind, however gained, this utter disregard for spiritual principles. He writes: "This appalling revelation of the charnel house is not man; it is a demon risen from corruption and destined to go whence it came. . . . Only one appeal, I believe, can set [the] transforming currents into action, and that is an appeal to the Life which dwells in the sanctuary of each human heart."

Let us hope that some of the students of science will stop, look, and listen to this humane warning written by a scientist. A YOUNGER STUDENT.

The Modern Theme, by José Ortega y Gasset; translated from the Spanish by James Cleugh; W. W. Norton and Company, New York, 1933; price, $2.00.

Some one has said that "what Rousseau's *Contrat Social* was for the Eighteenth Century, and Karl Marx's *Das Kapital* for the Nineteenth, Señor Ortega's *Revolt of the Masses* should be for the Twentieth Century." In the reviewer's opinion, this does not make sense. Ortega is as far removed from Rousseau and Karl Marx as he is from Henry Ford. They were plebeians, inciting other plebeians to assert their rights; whereas he is a patrician to whom the extension of such rights signifies the triumph of mediocrity, the progressive depreciation of all the standards by which a civilization judges itself.

In *The Modern Theme*, Ortega considers various aspects of "the conflict between spontaneity and tradition" which is continuous throughout all history, and which is particularly evident in an age, like the present, when the masses have revolted against tradition in the name of their right to live spontaneously.

There is a very interesting chapter on "The Sunset of Revolution". Ortega points out that nations and civilizations, as well as individuals, have their life-cycles, their periods of birth and growth and maturity, followed by decline and senility and death. To understand the present properly, "one must turn to study the development of the great historical organisms which have completed their full cycle. We then find that in every one of those great composite movements mankind has passed through three distinct spiritual situations, or, in other words, that the life of the human psyche has gravitated successively towards three diverse centres. The psyche passes from a traditional state of mind to a rationalist and from the latter to a mystical *régime*" (pp. 102-103). The development of rationalism in a civilization is shown to coincide with the genesis

of revolutionary sentiments among all classes of society. These sentiments normally originate in the form of Utopian idealism, but sooner or later they explode on the outer plane in some catastrophe like the French or Russian Revolutions. Ortega traces many correspondences between the democratic rationalism of the Eighteenth and Nineteenth Centuries, and the doctrines of Cleisthenes and others, who tried to draw up perfect constitutions for the Greek cities and incidentally paved the way for the collapse of Hellenic civilization. This collapse was inevitable, for the revolution of "pure reason" against tradition always inaugurates an era of decadence, when men discover that Nature has no respect for their Utopian schemes. "In the course of the sunset of revolution ideas gradually cease to be a primary factor in history and return to the negative status they had occupied in the preceding traditionalist age" (p. 131). But this third age, as has been said, is marked by signs of degeneration. Ortega describes its spirit as "mystical",—a very unfortunate word to use in this connection, as he himself admits, when he says that it is more properly termed the spirit of superstition and slavery.

The ancient world completed its cycle. It is a most pressing question to-day whether we of the modern world shall also complete ours, descending into the same Limbo whose shadows finally engulfed the civilizations of the past; or whether by some supreme effort the modern world will withstand the forces which are dragging it downwards. The renewal of the vigour of youth is gained only as the reward of superhuman labour and insight. It is, indeed, the outward expression of a spirit which is truly mystical.

Ortega has a clear vision of many of the evils from which modern man is suffering. But he is a feeble physician; he has no idea of a real cure for them. He seems to believe vaguely that things might improve if men would only abandon the search for absolute standards and would be content to recognize that truth is nothing but the assemblage of all possible points of view. "Malebranche used to maintain that if we know any truth at all, it is because we see through God's eyes or from God's point of view. To me the inverse seems more probable, viz., that God sees phenomena through the medium of mankind or that mankind is the visual organ of divinity" (p. 95). He finds corroboration and support for this equivocal doctrine in the Relativity Theory of Einstein, with its insistence upon the finite character of the Universe. So, as he imagines, we may refashion a limited and balanced world, like that of the Greek, the "classical" man who "has a horror of the infinite and seeks the *metron*, the mean".

He ends his book, however, with the following paragraph which reveals the pessimism and despair that he cannot exorcise. "It would be superficial . . . to believe that the human mind is being directed towards a new classicism. There has never yet been a new classicism which has not resulted in frivolity. The classical man seeks the limit, but it is because he has never lived in an unlimited world. Our case is inverse: the limit signifies an amputation for us, and the closed and finite world in which we are now to draw breath will be, irremediably, a truncated universe." He might have added that a mind which can rejoice in the idea of such a universe must itself be "truncated", if not devilish.

The uncertainty revealed by these concluding words seems partly to explain why this aristocratic and disdainful philosopher has actively co-operated with the "revolt of the masses" in Spain. With all his qualities and talents, he has apparently not the least appreciation of the real meaning of principle. If he had such an appreciation, he would never have fallen into the error of supposing that truth becomes any less absolute, because the human mind is incapable of recognizing more than a few facets of it at any time; nor would he have imagined that the infinite universe can possibly be "truncated" by anything that Einstein says about it.

Doubtless, the Relativity Theory is a valuable mathematical instrument; but relativity as a "moral principle" is vicious and dangerous, a contradiction in terms, a peculiarly odious expression of the widespread decadence which Ortega deplores. In a "relativistic universe", it would be ridiculous to die for any Cause or for any ideal, for one could always change one's "point of view", when the need for self-sacrifice became too apparent. It is no accident that Einstein is popular with the mob. It is much harder to understand why he should be so much admired by Ortega, whose work testifies that he ought to know better.

"Our attitude implies," he says, "a new irony, of a type inverse to that of Socrates. While he mistrusted spontaneity and regarded it through the spectacles of rational standards, the man of the present day mistrusts reason and criticises it through the spectacles of spontaneity. . . . Such is the irreverent irony of Don Juan, the enigmatic figure which our age has continued to prune and polish to the point of finally bestowing a precise significance upon it. Don Juan revolts against morality because morality had previously risen in rebellion against life. Only when a system of ethics is current which affirms plenary vitality as its first rule, will Don Juan agree to submit. But this will mean the succession of a new type of culture, the biological. Pure reason has, then, to surrender its authority to vital reason" (pp. 58-59).

Thus Ortega contrasts the intellectual and the libertine, and expresses his preference for the libertine; and he takes such a man as Socrates as an exemplar of the barrenness of "pure reason". Doubtless, the so-called *intelligentsia* as a class have done more damage than all the Don Juans who have ever lived. As has been said, the "lower astral" world, to which most human thoughts belong, is inferior in the scale of being to the physical world which the "lower astral" can only reflect in inverted and distorted form. But Socrates, a true sage, was not affiliated with the *intelligentsia*. It was his teaching that there is also a "higher astral" or creative world, to which the *purified* intelligence of man, his *nous*, has free access; and that in this creative world exist the true ideals which the spontaneous energy of life seeks to realize. As the career of Don Juan testifies, spontaneity, when it is not subject to *nous*, can generate nothing but anarchy and barbarity.

One wonders whether Ortega has ever seriously considered this question. Who lived the more intensely, the more consciously, the more naturally, the more spontaneously, in the true sense of the word,—Socrates or Don Juan?

L. V.

In the Footsteps of the Buddha, by Réné Grousset; George Routledge and Sons, London, 1932; price 15*s*.

"The theory of great centuries is not a mere literary fiction. . . . Perhaps the old Indian tradition of the Kalpa does indeed correspond to the hidden nature of things. Periodically, humanity, after an infinite number of gropings, creates itself, realizes the purposes of its existence in one brief and rare moment of success, then destroys itself, loses itself once more in an all-too-slow process of dissolution."

This is the opening paragraph of the Foreword of Réné Grousset's book. The book itself is about such a period, the Buddhist World in the seventh century.

> India and China were living with an intense political, intellectual, religious, and artistic life. Buddhism, in bringing them into contact with one another, had created a vast current of humanism, from Ceylon to the furthest isles of the Japanese archipelago. The withering of Islam, the decline of Neo-Confucianism, and the retrogression of Hinduism, which were unfortunately close at hand, had not yet made themselves felt. . . . It was the time of the Chinese epic in Central Asia, and of the great pilgrimages to the Holy Land of the Ganges, the time of Mahayanist idealism and the plastic art of the Gupta dynasty.
>
> It is this period of high culture that I should like to try to bring to life again to-day. I should like to sketch the portraits of some of the great characters of that time, from the founders of Chinese Imperialism and of the Tang dynasty, to their contemporaries Hsüan-tsang and I-ching, the pious pilgrims whose travels across the Gobi desert and the Pamir plateau, or along the shores of the South Seas, equal in interest those of our most daring explorers—down to the thinkers and sages whose speculations attained, in the realm of metaphysics, horizons yet more vast. And for the setting, I shall have, as we cross the Himalayas and the Malay States, the whole of Buddhist art in its flowering-time, from the 'Romance' statues of the Wei dynasty at Yün-kang, to the supernatural apparitions at Ajanta, Horyuji and Borobudur.

M. Grousset has accomplished this task with the supreme elegance of French erudition which expresses itself so clearly and simply that one delights in its riches unaware of the years of research and scholarship which have made it possible. He not only writes about the outer history of the period, the great military figures and kings, but quotes the men of letters and the poets, and describes the marvellous works of art, with the ideas which evoked them. He has chapters on the Mahayana philosophy, on the Mystic Heaven of Buddhism, and on the Revelation of Indian art. His book will appeal to many different kinds of readers, those who love heroic deeds and adventures, those who are moved by the zeal and adoration of the pilgrims for their Masters, those who are stirred by the magnificent ideas of the sages, and those who love the supreme beauties of the arts of that time. M. Grousset quotes as the epigraph of his book the beautiful lines of Paul Valéry:

L'âme enfin sur ce fâite
A trouvé ses demeures.

"The soul at last upon this summit has found its dwelling-place."

St.C. LaD.

The House of Exile, by Nora Waln; Little, Brown and Company, 1933; price, $3.00.

Although they have lived for six hundred years in their northern home, the house of the Lins is still called the "House of Exile".

Nora Waln, who writes this beautiful book, belongs to a Quaker family of Philadelphia which for more than a hundred years traded with the house of Lin. She met two members of the house when they came to America, and, going to visit them in China, was adopted as a daughter. The first part of the book is about the life in the House of Exile. Later, she was married to an Englishman in the Chinese service, and the second part of the book concerns her experiences in the disordered, political China of the day. A part of the book has appeared serially in the *Atlantic Monthly*.

The family, in accordance with Confucian precepts, has always been the centre of Chinese life, and the family of Lin presents an admirable picture of clan consciousness in its best aspects. This life, so rich in traditions, so elevated in its sense of honour and responsibility, so dignified in its ordered ritual, so happy in its pleasures, fills us with a sad longing. We see even more plainly the hideous disorder of our society, and our barbaric ways. Alas, our barbaric ways are becoming those of young China itself, and who knows how long the ancient beauties can survive.

There are two gates to the House of Exile, the Gate of Compassion, a small window through which charity is given to the poor, and the To and From the World Gate, with its massive doors and its great dragon screen of red, blue and green tiles. Behind the massive walls are many buildings, the Hall of Ancestors, the library, the school, the courts of the men, the courts of the wives of the sons of each generation, the courts of the maidens, of the children, of the servants, with all their gardens and parks. Six generations of Lins live together there.

Upon the first stone laid in the building is carved the inscription: "Glazed brick, white mortar, and blue rooftiles do not make a house beautiful; carved rosewood, gold cloth, and clear green jade do not furnish a house with grace; a man of cultivated mind makes a house of mud and wattle beautiful; a woman, even with a pock-marked face, if refined of heart, fills a house with grace." The outer beauties of the House of Exile, its vermilion lacquers, its gilded carvings, its jades and pictures, its gardens are established and maintained in loveliness by the generations of honourable spirits who have built it up.

Time in these courts is reckoned by the Time Stick, a long spiral which burns like incense before the bronze Bird of Dawn. For eleven generations the forefathers of the old servant who attends to it have measured time for the Lins. It is regulated by the stars and is more accurate than a watch. The farming is carried on by the Farmers' Calendar handed down from the Han dynasty (B.C. 200—A.D. 200). For twenty-two generations the wife resident in the Second House of the Jade Rabbit has kept a record of the harvest and the effect of winter weather upon the crops.

The rites of birthdays, weddings, funerals and Calendar festivals are described.

These ceremonies, with their offerings to the Gods of Nature, the Goddess of Compassion, the spirits of the Ancestors, seem infinitely more profound than the barren emptiness of our celebrations from which "superstition" has been so antiseptically banished, with reverence and the sense of the oneness of nature and the spiritual world.

The Lins are by no means ignorant of modern civilization. They have travelled in Europe and America and studied in foreign universities, but their feeling is summed up by the Family Elder: "Go, and see the world if you like. You will soon come home again. I was abroad for forty-two years, and I know that the best of worlds is inside our own homestead wall."

The second part of the book is in striking contrast. Here we read of the internecine wars of the rival governments and generals, of the misery of the harried country-people, of the neglect of the dykes, the Bolshevist massacres, the violence of student mobs, the graft of politicians and the general anarchy: the same sad story of ruin and desolation which Bland has described in his *China, The Pity of It.*

Despite the plain spectacle of Bolshevist intolerance and bloodshed, of the greed, incapacity and anarchy of Young China, Nora Waln is carried away by the personality of Sun Yat Sen. She is a pacifist, with the usual pacifist lack of logic. When her Chinese sister says that the Government has made a mistake in accepting Soviet assistance, she writes:

> Sometimes my tongue is quicker than my brain. I retorted: "You Chinese do not know what you want. I have met the Russian [Soviet] adviser, Mr. Borodin. I've talked often with him. I think that if the ideals he voices were put to work in every country the world would be a much saner place." Mai-da's lip curled, "My husband and his confederates are fooled just as you are. Western education must blind folk. We who have been brought up inside courtyard walls, with no broadening advantages, have sharper eyesight. We recognize a flight of stairs leading to calamity."

This passage shows that the authoress is able to separate her own ideas from the representation of what she sees. Indeed, she reflects as in a mirror, impartially, but with sympathy and a profound sense of beauty, the sights and events around her, so that the reader is able to draw his own conclusions undisturbed, and will find her book a source of delight and of stimulating ideas.

ST.C. LAD.

A Garland for John Donne, edited by Theodore Spencer; Harvard University Press, 1931; price, $3.50.

A world that seeks "a change"—"anything so it's new"—must occasionally be driven to the desperate strait where, all secular themes exhausted, novelty can be found only among things religious,

> simigliante a quella inferma,
> Che non può trovar posa in su le piume,
> Ma con dar volta suo dolore scherma (Dante, Purg. VI).

This volume is a collection of essays by a number of scholars. Its composition

was inspired by Mr. T. S. Eliot (who wrote the first essay), editor of the English quarterly review, the *Criterion*. Mr. Eliot is called a poet, and thinks of himself as a present-day Donne; his friends, fellow-contributors to the *Garland*, seem to share that opinion. The book appears to have no vitality, but is only a focussing of academic scrutiny upon a great and religious man—mere "turnip blood" extracted by the grinding machine of philology.

A veteran critic, Sir Arthur Quiller-Couch, in *Studies in Literature*, Vol. I, has indicated Donne's true greatness—which could not be guessed from this dusty *Garland*. "Imperfect mystic", as Donne was, he nevertheless had sufficient experience of the inner life to stand as a beacon of hope to his generation, disillusioned at last by the failure of its material aims. Born in 1573, Donne, a contemporary of Shakespeare and Queen Elizabeth, was a man of the world, in military and diplomatic service, and shared the hopes of that age as to the enormous amelioration of the human lot that would be effected by the unheard-of changes taking place in the outer world—education to be diffused by the printing press, opportunity brought to every door through new lands opened West and East, the standard of living raised by the diffusion of comfort and luxury in the form of pepper, etc., etc. Long before Shakespeare's Miranda spoke the words (1611), Donne's generation had hailed a

brave new world,
That has such people in't.

So men dreamed, as they always dream. The great national enemy, Spain, was defeated, and the triumph of Protestant England assured. At any moment, men expected to open their eyes in Arcadia, but, rubbing their eyes to clear them completely for the new sights, only found themselves still cabin'd and confined by old, unchanging human conditions. Then they childishly cursed life for cheating them with illusions, which illusions had in truth reeled from the spinning wheel of their own brains.

Because Donne had been converted from illusion to Reality, he could preach to those poor weary worldlings, and they listened avidly to one who spoke with authority of the inner life. Surfeited with great poetry and art, surfeited with adventure by land and sea, surfeited with the success of their own Protestant cause, what remained to give their life zest? He encouraged them to fresh effort by suggesting that not their aims were mistaken, but the direction in which they had sought to realize those aims. The fountain of youth, he could assure them, does indeed flow, though not in Florida but from Calvary. El Dorado does stretch gleaming, not beyond Atlantic waves, but beyond the waves of their own restless desires:

there is a country,
Afar beyond the stars,
Where stands a wingéd sentry
All skilful in the wars.

Further to discomfort and perplex the generation of 1614 (the year of Donne's ordination), science was making its seasonal shift of opinion, proclaiming with familiar tone and gesture that all that past ages had believed must now be

discarded as a *mode outrée*. Donne was a man of wide reading and erudition. He lived at a time when ideas from East, and West, and from many ages were being again discussed (see "Eastern Influences in Mediæval Christendom", THEOSOPHICAL QUARTERLY, April, 1932). His great-grandmother was a sister of Sir Thomas More, and More had translated into English the works of Pico, Count of Mirandola, a veritable treasury of Platonic and Neoplatonic wisdom. Though Donne did not endeavour to unify the philosophies of East and West then current, with one old idea he was completely saturated, the Platonic, Christian, Indian thought of the unseen Eternal, as against the transient world of the senses. The one, permanent Reality that abides, a Rock, whatever tides may shift,—that he preached, with conviction that made, and still makes him, a power.

Donne's parade of what then passed for learning, his frequent lapse from good taste, his purposed irrelevancy for the sake of attacking Roman dogma or practice, his academic pride in his intellectual acumen, seem to have been faults so common in his auditory, as to be unresented in his sermons. Stripped of those local and temporary encumbrances, many of his sermons are applicable to present day conditions. C.

Through the Menin Gate, by R. H. Mottram; Chatto & Windus, London 1932; price, 6*s*.

It will be the title itself, perhaps, which first arrests our attention, as any reference to the immortal Ypres Salient is sure to do, though the author is already well known for what he has written about the Great War. It is a book of grim reality throughout, and a reality which has been experienced at first hand. Partly fiction—if there can be such a thing as "fiction" when dealing with an episode of the War in which the unimaginable was not only the actual, but was also the daily matter of course—three-quarters of it is, nevertheless, frankly a personal record of the swift-moving events from 1915 to the end, and after. There are in it many clever, rapidly-drawn portraits of some of the men who moved undismayed through that carnage; portraits of the type of man out of which the New Army was created—"the New Army as it was still called [1915-1916] by real soldiers", modestly adds the author. These were "not the military type proper", officers in reserve or Sandhurst cadets, but public school men destined for other professions, civil servants, bank clerks, everything that was *not* military. The drastic readjustments, both theoretical and practical, which many of the Regular Army men were obliged to make when brought into close contact with what must have seemed to them most astonishing irregularities on the part of some of the New Army individuals, is recorded with good-natured humour; the impressions of the modern battlefield, so different from what those first volunteers expected, are sketched: "the enormous noise, continuous explosions, deserted landscape, complete immobility of everything", and the early, tragically prosaic realization that "a casualty was not a matter for wonder or horror, but for replacement".

Mr. Mottram went out to France about the time of the Battle of Loos, in the autumn of 1915, and he tells us that he was among those thousands of other men "who never sought and never gained glory or destruction, and who, when they enlisted for 'Duration', never dreamed that the responsibility they undertook, swearing as they did loyally to uphold their Lord and King, would continue to rest upon them, with rather wider implications, for the rest of the lives of those who survived." To the author, the yearly, two-minute silence on November 11th, is not solely in memory of those who are fallen, nor does it celebrate the coming of the Armistice which, as its name implies, is the laying down of arms—"for the arms we bore then we can never quite lay down", he says. He is evidently among those who do not feel that the War was or is "won". Had conditions been better understood, he thinks "we might have saved European civilization whose fate, now, in 1932, seems so dubious".

Mr. Mottram was present at the dedication, in August, 1928, of the great Memorial Gateway at Ypres—the Menin Gate—and it was on that occasion that many realized, perhaps for the first time, how ineffaceable are the memories which the War's experiences have left—"dreams that are nightmares, and others we would not part with for any consideration". That day's ceremony, commemorating the Salient's long agony, throughout the years of which Mr. Mottram had taken his active share, seemed to bring to an end but one more phase of the War, for, with the huge crowds beginning slowly to disperse, with the fading notes of the Last Post and the Reveille, and the standards lowered in salute, "still up the Menin Road they come", we read, "the long procession of spirits of those whose very graves could not be found. I cannot see them, but I can feel that they are there." The War is indeed not over, and we re-live it in the most unexpected ways. We see a tree which has been struck by lightning, but to us it looks shell-riven; or our attention is called to so simple a thing as a torn-up road or a few sand bags lying in a heap, and immediately, almost imperceptibly, we have passed through the gate of memory, and stand once more beside old friends—"those who have been these many years in their graves"; once more we clasp hands with our comrades of those stormy times; from our drab surroundings of to-day, we have escaped into the glory of the days that are gone. "No, we shall never be able to forget." T. D.

Babylonia, by W. H. Boulton; Sampson Low, Marston & Company, London, 1932; price, 3*s*. 6*d*.

This book is one of several which, together, form "The Ancient Lands and Bible Series". It is the third in line, the subjects of the first two being Palestine and Egypt; those in preparation: Assyria, Persia, Media and Elam, Greece and Rome. Thus the whole Series, if continued on its present simple yet reasonably comprehensive plan, should be found very useful for popular study, especially that which has to do with comparing up-to-date archæological discoveries (whether research or field work), with the Bible records. This particular volume is only concerned with the southern portion of Mesopotamia, and there is

no attempt made to give an exhaustive account of the recent "finds" there; on the other hand, a fair knowledge of the Old Testament is evidently taken for granted. The author wisely feels that "nothing is so helpful to the proper understanding of history as the re-creation of the atmosphere in which it was worked out", and, thanks to the unflagging enthusiasm of the various archæological expeditions which have, for some time, been sent to the land of the Euphrates and the Tigris, our sense of this atmosphere has been enriched beyond our most sanguine hopes. Many picturesque facts have recently come to light in connection, for instance, with Ur of the Chaldees, and it is now possible to get a very clear idea of the kind of city it was (streets and houses and gardens) in which Abraham lived; the kind of home he left when, in obedience to the Divine Call, he started on his long journey, "not knowing whither he went" —a journey which ended in far-off Palestine. One very interesting part of the book is that which concerns the Code of Khammurabi—the great, archaic lawgiver of the First Dynasty of Babylon—especially where this Code is compared with the Mosaic Law. Exceedingly interesting too is what we have lately learned of the daily life of Babylon in the days when the mighty Nebuchadnezzar reigned; we can reconstruct with dramatic detail the last day of Belshazzar, and the scene in the vast throne-room with its gypsum-faced walls on which the words of doom were traced. It is now fairly evident, as a result of the careful excavations of the ruins that, unless there had been actual treachery within the gates of this great, walled, strongly-fortified city, its capture, except with a terrible loss of life on the part of the attacking forces, would have been quite impossible, for the approach was so arranged that the defending force would have been able almost to annihilate the besiegers. In fact, throughout the book, the reader will find much information which will convince him, if he need convincing, of the debt we owe to archæology; of the way it is increasing our knowledge of the past, filling in gaps which, until now, have remained mysterious blanks. T. D.

The Great Crusade, A Chronicle of the Late War, by Jennings C. Wise, D.S.C., Lt. Col., Infantry, U. S. A., A. E. F.; The Dial Press, New York; price, $2.00.

This book was recommended to us by a discriminating friend at a Church Fair. In spite of the recommendation, we postponed reading it, as we dreaded the "We did it" tone of most American War books. Finally, we read it, and now want everyone to read it, especially in Europe, as it will do more than any other book at present known to us to prove that there are still some Americans who can be patriots without being braggarts; who are chivalrous by nature, and who, after close association with the British and French armies during the War, can be as fair to them as to their own people. The author served with his regiment—many of them Virginians like himself—in Picardy and in the St. Mihiel and Meuse-Argonne offensives, and was awarded the D. S. C. "for extraordinary heroism in battle, retaining command though wounded". In his book, to avoid the personal pronoun, he attributes his experience to "Smith".

He by no means confines himself to descriptions of actual fighting; there are brief but illuminating comments on things seen and heard, after as well as before the Armistice, which are curiously in line with the opinions often expressed in the QUARTERLY. This means, incidentally, that Colonel Wise's book is not likely to become a "best seller"—yet; though there is no knowing what may happen in twenty years from now, when, let us hope, a genuine desire for the truth, whether flattering or not, will have become more prevalent.

In one respect the attitude of the QUARTERLY differs radically from that of *The Great Crusade:* its author shows that the result of the War left him a saddened and, in a sense, a disappointed man. He had hoped for so much, both for his country and for the world, and those hopes were not realized. The QUARTERLY had this advantage: during the early days of the War, in 1914, when the Germans seemed to be tearing their way through to Paris, and we were in agony, word came to us from one from whom a message means much—and who, at another moment of agony, sent word, "I am at Verdun"—that we must "take long views", which we tried faithfully to do, extending them from that day to this, partly from downright necessity. In other words, we were helped to brace ourselves, almost from the beginning, against disappointment, our whole philosophy aiding, because it teaches us that while Time, on the one hand, is an illusion, an immense amount of time is needed, on the other hand, to effect even the smallest permanent change in mass human nature. As our statesmen, in a democracy (and England, though a "Kingdom", is at least as democratic as America), necessarily reflect the mass, it follows that they would be incapable of doing any better after the War than before it. The War, and the spirit of self-sacrifice it engendered, lifted many people far above their normal selves. In most cases they reacted badly when the inspiration of the War was withdrawn. The financial depression, perhaps, will help such people to recover their moral balance,—for there are "tides in the affairs of men", and it is his own fault if a man forgets this, and so allows himself to expect too much in too short a time, with disappointment as an inevitable result. Those who were disappointed by the outcome of the Great War had imagined that a thousand years of normal growth could be squeezed into five. Actually, and to look no further, how *could* a real victory, or a real peace, have been earned—leaving the so-called statesmen out of the count entirely—by men who so often undid with one hand what they built up with the other, by reacting, then and there, from heights of magnificent heroism, to depths of self-indulgence and licence? Even the little that the author permits himself to say about the streets of Liverpool, Brest, London and Paris—wherever soldiers on leave or en route congregated—is enough to show that, if the men at the top lacked "final perseverance", too many of the men beneath them lacked it in another form, failing to realize that to die magnificently is not enough, and that a decent life is essential if we are to draw down from "the Father of lights" the "good gift" of victory,—of real victory. The cause of the Allies, in our opinion, was sacred, not only worth dying for, but worth living for, not only during part of the time, but all through the day, every day. In so far as men fell short of that, what they had begun

they left unfinished, and, as Genghis Khan said: "The merit of an action lies in finishing it to the end." T.

Words to The Deaf, by Guglielmo Ferrero; G. P. Putnam's Sons, New York; price, $2.00.

People sometimes ask: "How do you reason by analogy? How, for instance, can you foresee difficulties in the inner life by observing outer events?"

Here is a book on which to practise. The analogies it suggests are innumerable. The author, presumably, has no conception of discipleship, as students of Theosophy understand that word. The sub-title of his book is: "An Historian Contemplates His Age." The principle upon which he bases his criticism is suggested in his Preface, and it will be seen at once that he might be addressing a group of would-be chêlas. This is what he says:

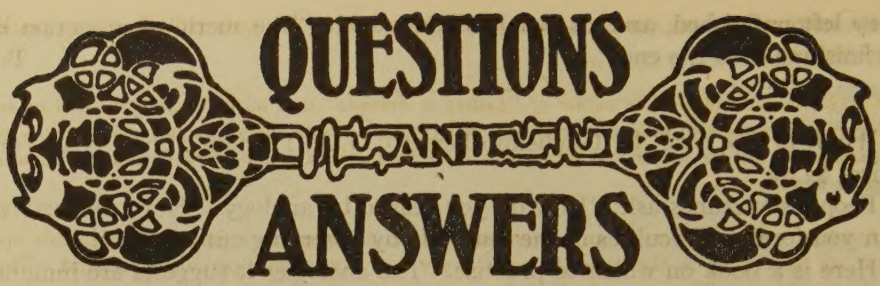
"What do we want? That is the essential question. Every man and every epoch should keep this question constantly before them, just as a lamp is kept burning day and night in dark places. On the contrary, our will is in a state of complete confusion. Sometimes it is split in twain, at once desirous of good and evil, or of benefits that are mutually exclusive. Sometimes it cloaks itself in agreeable falsehoods, persuading itself that it desires one thing, while all the time it desires something different or even antithetical. Sometimes it entirely strays away from reason and reality, lured on by a chimerical mirage.

"This disorder of the will is the disease from which our age is dying. . . .

"Are these words sibylline? A few examples of dual volition, veiled volition, and strayed volition, may make their meaning less obscure to those who are not, as so frequently happens, stricken by an instant deafness at the first word of truth. How many will hear? I do not know. In any case, I shall speak to the deaf."

As he proceeds, it will be found impossible to agree with many of his statements of fact; he does not suggest any practical cure for the conditions he describes, but he writes brilliantly, fearlessly, provocatively, and his book should do something toward upsetting the fat self-satisfaction which is the outstanding characteristic of our machine age. Also, as said, it may be read as an elementary treatise on "obstacles in the path of discipleship", though it certainly was not written with that intent. T.

When an anchorite goes into a tavern, the tavern becomes his cell; but when a wine-bibber goes into a cell, that cell becomes his tavern.—HAJWIRI.



QUESTION NO. 381.—*Is "the brotherhood of man" in the Theosophical sense expressed by the American, "All men are born free and equal" and the motto of France, "Liberty, equality and fraternity"?*

ANSWER.—Among other things, the brotherhood of man must mean that there is in all men—save in those "soulless" persons of which we are told—that spark which comes from the Divine Fire; that this spark can be fanned into flame, using toward that end the circumstances and environment in which the individual finds himself, using aspiration, devotion, self-discipline, self-sacrifice. In that sense there is equality of opportunity. The brotherhood of man must mean a community of service, the privilege of striving to further spiritual ends, the privilege of obedience to Spiritual Law,—which alone can make a man free. It must mean a union on inner planes, on the part of all those working along these lines, akin to what is referred to as the "Communion of Saints",—a blessed company of all faithful people.

Men are not born free and equal, and it is futile to pretend that they are. They are the products of their past lives, they are on very different levels of inner attainment and accomplishment, and they start from where they left off in their last incarnation. True, the way is open to them for inner growth; but even on the material plane of national mottoes, events themselves prove again and again that there is no such thing as liberty and equality, that men are tied and bound by the chain of their own characteristics (sins), and that there can be no spirit of fraternity when selfish impulses are uppermost. C. R. A.

ANSWER.—The Theosophical conception of brotherhood is one in which the *liberty* of the members rests on the emancipation of the soul, the *equality* of the members on possessions which may be possessed by all pure souls equally, the *fraternity* among the members on being united in spiritual purpose—to work for the eventual salvation of mankind. Members of such a brotherhood must gain their own freedom and equality through becoming as little children and being born again. Any so-called brotherhood or fraternity—and their name is legion—or any declaration or slogan not founded on the fact of freedom through re-birth into the spiritual world, is the antipode of the Theosophical conception. G. M. W. K.

ANSWER.—Liberty, freedom, is an ideal,—attainable at the price of absolute obedience to Spiritual Law, and in no other way. Fraternity is an ideal,—attainable at the price of complete self-abandonment to the purposes of the Fraternity (there may be genuine fraternity in a regiment, with fullest recognition of superiorities and inferiorities). Equality is not an ideal; it is a nightmare. Unless a man can look up with awe, with reverence, to men greater than himself—can look up with something of adoration—there is nothing to draw him from his own littleness. To look up to "God" only, does not help him in the least, because his vanity will find refuge in the fact that "God" is "different",—is, as it were, in a class by himself. In no single respect are any two creatures in the universe equal. The word was borrowed from the domain of mathematics in a jealous and angry effort to drag superiority down to the common level. There is nothing that egotism resents more bitterly than a sense

of its inferiority in any direction; and as this is incurable, the only palliative is to pretend that what is, isn't. H.

QUESTION NO. 382.—*The author of "Letters to Friends" says no man can serve God in anything or in any moment unless he serve him in everything and in every moment. This would seem to dismiss all but the saints. What hope is there for the man whose spirit is willing, but whose flesh is weak?*

ANSWER.—What we do at any given moment, in an emergency, in a crisis, depends upon what we have done in the little things of every day over a long period beforehand. There is no time to say, "Here is a crisis", to key ourselves up to meet it, to try to act as we should *like* to act, as we think we *ought* to act. No, we act instinctively and at once, and the line which our action takes will depend upon the motives behind the decisions which we have been making from day to day and have been translating into daily action.

So it comes back to motive. If the main motive is to serve God at all times, in little things as well as in great, what difference does it make if some times there is failure, provided that the failure is laid hold of and used to learn by? If a man is trying to serve God in everything and in every minute, it is not failure in an emergency or in a crisis that he need fear, but rather those unguarded moments of slackness and idleness, when the spirit is, perhaps, not less willing, but less alert. C. R. A.

ANSWER.—His hope is to *attempt* to serve God in everything for a single moment, then for two moments, then for three moments, and so on until the sum of such moments constitutes all his time. He cannot serve him in everything and in every moment without making a start at the *first* moment; and then succeeding ultimately in making that one moment continuous with all moments. It is only the Real Man who can serve God in the way set down in the Letters. To become the Real Man, one must act as *if* he were one. G. M. W. K.

ANSWER.—It is a mistake to think that one has to do everything perfectly before one can serve. The author of *Letters to Friends* assuredly did not think so; he wrote that we had to begin somewhere, and that place was just where we were. The starting-point, the fulcrum, is our *desire* to serve,—a *little* devotion. As we use what we have, where we are, we shall find ourselves gaining in devotion, until, as the *Gîta* says, "He who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time."

G. H. M.

ANSWER.—We can always *learn*—let us hope that we are, at this very moment, in process of learning. Were not even the saints in process of learning? And is not that a great part of the lesson which we get from the study of their lives: the gradual, perhaps even painful unfolding of the inner life of the spirit? Probably no saint who ever lived felt that he had actually accomplished anything so transcendent as serving God literally "in everything and in every moment." Had he so declared, it is to be doubted that he could have been reckoned a *true* saint. We have often been told that the status of "saint" is far from implying the understanding and the consciousness of a chêla, even that of an accepted chêla of low degree. And we know that chêlas are in process of learning exactly this: to serve their Master at all times and in all ways, and to have no occupation *but* this. Let us therefore begin exactly where we stand, and gradually, if our hearts are truly set upon it, we shall surely learn.

T. A.

ANSWER.—What hope is there for the man whose spirit is willing, but whose flesh is weak? —The age-old answer—as all our Guide Books tell us—the old, old story, to turn round, shouldering the Cross, with the Vow of Poverty for staff. So doing, in any case, he will find he no longer falls between two stools, in the bitter weakness of hesitation.

Yes, it is true all is not fair sailing, for he will desire to do, and do not, and this again

and again because of the weakness of the flesh, yet, in that very weakness is his hope hid, for is he not learning? He is not flesh, but spirit!

Slowly the position may then change, and Cavé gives the picture: " . . . The disciple, if truly a disciple, must be a Priest. He will live in such close communion with his Master, that he will make of each common act or detail of life a sacrament [Will he not then be serving in everything and in every moment?] and so turn the bread and water into the Eucharistic flesh and blood,—make of himself a channel that Christ may use. . . . To pass this Communion chalice to others, we must watch with the Master in Gethsemane, and be able to pray his prayer there with our hearts . . . the Garden is offered to each one." R. P.

ANSWER.—Each of us must start where he is. Weak flesh must be made a strong and useful instrument, and this will be done if indeed the spirit is one-pointed. The willingness of the spirit must be more than a "favourably disposed mind". We must be willing in the sense of "prompt to do", "ready to act". Once we have learned to control our weak flesh by the spirit which is really willing,—then we are ready to serve God in everything and in every moment. Till then we are only dabbling, and really "leaning on". L. S. W.

ANSWER.—The passage in question was not original with the author of *Letters to Friends*, for it but paraphrases what may be found in all religious treatises. In the things of the spirit half-measures are futile, and the secret of success lies in giving one's all. So Christ turned back to the ancient law of the Jews, in answer to the lawyer's question as to how eternal life was to be won: "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy strength, and with *all* thy mind." The virtue of the widow's mite was not that it was small, but that it was her all. The letter bears its own evidence of having been written to a man who was clearly not giving his all, who still thought of his daily life as separate from his religious aspirations, and who had not faced the fact that a divided allegiance is, in reality, no allegiance at all. The servant who sometimes obeys you and sometimes does not, is not your servant. The soldier who is sometimes with you and sometimes with the enemy, fights for himself, not for you; and though he may to-day win or lose a battle for you, in the long pull of the campaign he can be counted only as a constant danger. If this be true outwardly, it is far more gravely true inwardly. There is no more pernicious foe to the morale of any force than the support of the lukewarm, and the "service" of the half-hearted bears down as a dead weight upon the spirit. There can be no service of God that is not service of the spirit, and there is no escaping the fact that until you are whole-hearted and of undivided loyalty, whatever you may be permitted to do in the furtherance of right, is not you serving God, but is God serving you,—giving you the opportunity to make yourself whole-hearted by acting as though you were. This is the hope of those "whose spirit is willing, but whose flesh is weak". It is a strange misapprehension to think that one must be a saint before one can be whole-hearted. As well think that the enemy must have surrendered before a soldier can be valiant. M.

NOTICE

The regular meetings of the New York Branch of The Theosophical Society will be held throughout the winter and spring at 64 Washington Mews (between Washington Square and East 8th Street), on alternate Saturday evenings, beginning at half-past eight and closing at ten o'clock. Branch members will receive a printed announcement, giving the dates. The same announcement will also be mailed to non-members who send their names to the Secretary T. S., P. O. Box 64, Station O, New York. Out-of-town members of the Society are invited to attend these meetings whenever they are in New York, and visitors who may be interested in Theosophy are always welcome.